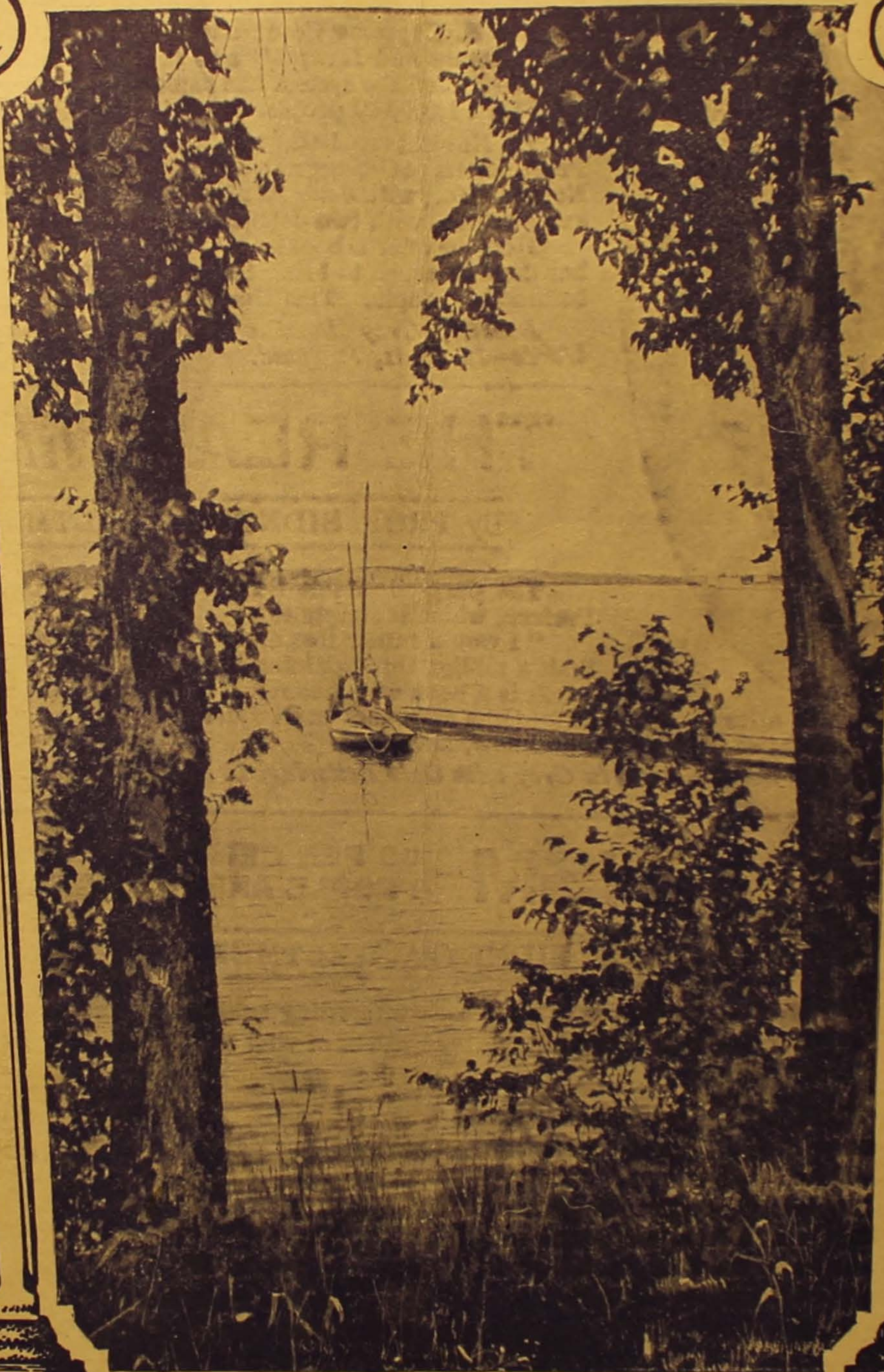


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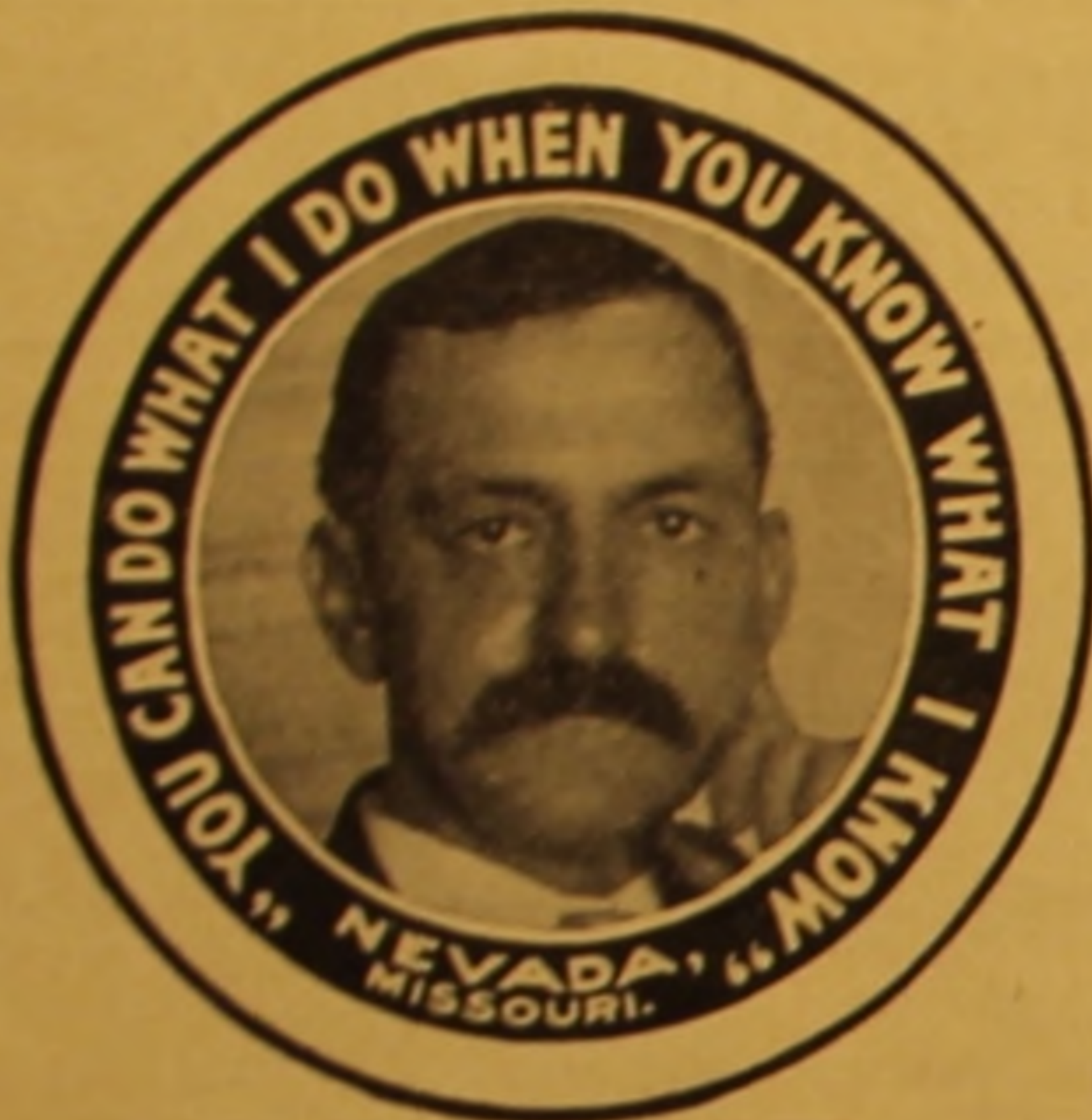
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New Thought.

"By thine own soul's law learn to live,
And if men thwart thee, take no heed,
And if men hate thee, have no care;
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer."

VOL. XVIII

AUGUST 1, 1909

No. 6

Lessons in Health and Success

SIDNEY A. WELTMER.

Lesson IV. The Law of Success.



Man must be taught that all the power he needs to achieve any great purpose in life, lies within the domain of his own mind; that each individual is responsible for his own position in the world and he has no right to blame any one else for his failures and shortcomings; that he can do what he wills to do, and that if he would acquire a greater measure of success he must attempt more.

Any one can do far greater things than he has done heretofore, by simply replacing the dwarfing code of duty with the self-confident gospel of ability.

The men who have done great things in the world have been great believers in themselves. There is no such thing as failure of honest effort. Conscious knowledge of the ability to do, is the only available capital of the real man and it is obtainable only through experience. The extent of man's knowledge constitutes his freedom. If he knew the whole truth, he would be entirely free.

Fortunate it is that there are a few who have learned something of the marvelous latent powers of the mind and of the laws through which it exerts its force.

These master minds are far-reaching in their influence and by and by, though they must perforce hew their way through seemingly interminable difficulties, the constructive thoughts which they are constantly sending forth will accumulate and become a force that will penetrate the walls of prejudice and unbelief and each soul will stand revealed in the consciousness of his own God-hood—"made in the image and likeness" of his Creator; not the weakling that he once supposed himself to be, but an individualized mind unto whom all things are possible.

The power which created the universe, likewise instituted the laws for its government, and with the prerogative of the law the only bounds set upon man's achievements are those caused by his own unbelief.

A little study of the action of this governing force furnishes an abundance of evidence of the most conclusive character that it is four-fold in its nature and that the one great purpose of perfection underlies its every activity.

The law is infinite and unchanging and operates regardless of man's knowledge of its existence or of his understanding of how it operates. When he complies with its terms, even though he does so ignorantly, he becomes its exponent and the results are the same as though he consciously harmonized with it.

In this peculiarity of its activity is found the answer to the query which is so often propounded, as to why a man who seems to pay very little attention to moral law, is healthy and successful, while another who is what the world calls an exemplary Christian, is sick and a failure in financial matters.

When the nature of the law is comprehended the solution of this problem is easy. The successful man simply complies with that part of the law which governs the supply in that direction, and so long as he does this he will meet with a ready response to his efforts.

The other man may parade his virtue as much as he pleases but he carries the evidence plainly in view that each day of his life he is frustrating the purpose of the law and as long as he continues such action he will have to suffer the consequences.

However, when he ceases to allow himself to be controlled by adverse beliefs, and comes back into harmony with the Creative Principle, that moment he is forgiven; unchanging and impartial, the law will forget his mistakes and manifest its perfect purpose through him as before.

This brings before the view the absolute nature of the law in its four-fold action; first, it creates a thing and endows it with the element of perfection; second, it perpetuates to the utmost the life existing therein; third, it renews and adds a surplus of energy when the supply is exhausted; and fourth, if by any chance the forms of being become injured through accident or intent, when the destructive force is removed nature takes up its work of repair and does it perfectly.

A knowledge of the law gives man all of the conscious power that he possesses. The man who knows the law, acts intelligently; as his transgression of its terms produces his destruction, so his compliance with it insures his happiness.

EVERY REFUSAL OR FAILURE OF THE HUMAN MIND TO BELIEVE IN THE POSSIBILITY OF PERFECTION IS A REBELLION AGAINST THE PERFECT LAW WITHIN.

Man comes into harmony with the law when he is willing that it shall be the controlling influence in his life.

All the sickness of today and all the physical disabilities come from man's interference with the natural action of the law of being.

From the foregoing statement of psychological principles it will be readily comprehended that all healing depends upon the attitude of mind of the patient.

The idea that any one has *bad* health is fallacious, because HEALTH IS A PERFECT CONDITION AND AS MUCH AS ONE HAS OF IT IS PERFECT. The restoration of the patient depends upon his allowing this measure of perfection to become diffused throughout his entire physical organism until it pervades his whole being.

It naturally follows that to bring about this condition the perfect faculties of the mind must be reached and impressed with the thought of imparting a normal vibration through the body in which they dwell.

Thought is the active, working power upon which the healer must depend for all constructive processes which he hopes to bring about in the body of his patient.

The slightest word of encouragement that would incite an individual toward greater achievement, is in harmony with natural law, and will aid in the establishment of a hopeful mental attitude, which is the foundation of all accomplishment in whatever line he chooses to work.

The subconscious mind will immediately grasp at the smallest iota of good that is presented to it and in its action is found a powerful ally to the one who seeks to render assistance to the sick or discouraged. It is only after many times repeating the attempt on the part of the conscious self, that these perfect faculties will receive any derogatory command.

Evil thoughts, bad habits and disordered physical conditions with difficulty reach the subconscious self. These are all *conscious* activities, and the subjective side of man constantly seeks to undo the wrong that is being perpetrated when such conditions exist.

Day after day may be spent in wrong doing, but at night when all tension is removed, the adverse activity ceased, and the body given into the care and keeping of the law which created it, the subconscious mind, during natural sleep, takes up its perfect work and carries out its original intention of perfection. It is only when the individual has gone so far in his attempted infringement upon the prerogative of the Infinite that he fails to sleep, that the actual destructive process begins in his body.

The mind cannot entertain two thoughts at the same time. Harmonious thoughts crowd out all disturbance, just as light dissipates darkness; and when Divine rule is reinstated health must result.

Man can believe in anything that is good, anything that is for the uplift of humanity and anything that is powerful, and in such belief he can never for one moment entertain a falsehood.

Every time an individual offers a helpful, encouraging word, he is contributing to that store which will constantly accumulate power and in his silence return and aid in his own upbuilding.

Fear has been the one attitude of mind that has paralyzed all progressive activity on the part of the great multitude of humanity. This attitude is gradually being replaced by a hopeful one, and the results accruing from this change are most satisfactory. When a man loses his fear of disease, he acquires health; when he casts aside his fear of failure, he begins to succeed; when he ceases to fear himself he develops strength and becomes a powerful influence in the lives of his fellowmen.

Man can choose always to be master of the situation, in whatever department of life his activities. When his thoughts are of a constructive character, a host of others of like nature will find entrance to his mind and take up their abode in his being.

The power upon which each individual must depend is within him, and when he has awakened it and brought it into positive expression he can take whatever he desires of the abounding life which fills him and surrounds him. ONE POSITIVE HEALTH THOUGHT HAS THE POWER TO VANQUISH A HUNDRED THOUGHTS OF AN ADVERSE CHARACTER.

GREAT OCEANS OF DIVINE THOUGHT AND OF THE THOUGHTS OF BY-GONE AGES, LIE UNTOUCHED IN DIFFUSION, AWAITING THE UTILITY OF MAN. He has but to allow this mind of his with its marvelous faculties and capabilities, to feed upon the great thought-world about him and then give expression to what he receives, and unlimited will be the results.

From every pulpit in the land those who pose as authorities as to the Divine purpose with regard to the human family, are unstinted in their proclamations as to His power and goodness, and yet their belief in the God to whom they pray is inadequate to the necessities which they meet.

A few of them have advanced to the place where they are willing to ascribe to God the power to heal the less complicated disorders, but they disclaim any knowledge of a power that is sufficient to overcome any disturbance which has terminated in organic derangement, and their only course in such cases is to turn the patient over to the medical doctor, thus tacitly acknowledging that the skill of the physician must be placed above the law which created the human body.

The suggestive therapist of today has nothing in common with creeds and the less he has to do with them the better, because he must deal with each individual as a separate community; and this community is fixed beliefs. These influences form the barrier between his patient and the help he seeks to extend, and a compromise must be effected in some way, or else a complete surrender on the part of the patient.

History holds a record of two instances where those who sought to dispense aid to the helpless and afflicted were able to heal all who came to them for relief. From this it is evident that when one has learned how to awaken the sleeping power that lies within each individual with whom he

comes in contact, he too will be able to demonstrate the postulate that "To him that believeth, all things are possible."

But before this ultimatum is reached, the powers of mind must be fully understood, man's belief extended without limit, hope be made the inspiring watchword of humanity and a knowledge of the truth the common property of all mankind.

(The End.)

Faiz-Ullah Sings

H. BEDFORD-JONES.

Lo! Gaily the King, in feasting and riot, squandered the wasting hours
of Fate;

Far in the dim death-quiet forest flourished a sapling, fair and straight;
And a child was watching the bowmen shooting, hard by the Syrian palace
gate.

(Certes, the ways of the Gods be strange!)

Lo! Here was the King, in common armor, garbed in the garb that his
thousands wore;

Loose in its quiver stood an Arrow, feathered and barbed as a dozen more;
While an Archer waited the signal, trembling, sick to the soul with the
dust and gore.

(Certes, the ways of the Gods be strange!)

Lo! Swiftly apace the King upraised his shield to the blow of a quick-
flung spear;

Aimlessly snapped the Archer's bow, as he stood and watched in the
battle-rear;

And the bolt flew home to the finger-breadth of space in the joint of the
proud King's gear.

(Certes, the ways of the Gods be strange!)

Hope Pays Big Dividends in Life's Affairs*

BY ELLA WHEELER WILCOX.



Whether you are preparing yourself for a career, or a home life, cheerfulness and optimism are of priceless value.

Hope brings success in business, and happiness in the home. All the charms of Venus, all the erudition of Minerva, and all the opulence of multi-millionaires cannot make a woman lovable if she is given to despondency and moods.

Learn to entertain yourself. The woman who depends entirely upon others for diversion is a spiritual pauper.

Begin early in youth to find pleasure each day in a few hours alone

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with books, music, drawing or in walks with nature and your own thoughts.

Form the habit of taking a mental review of your own thoughts and deeds each night. Do not scruple to tell yourself where you have failed.

If you are frank with yourself, others will be inclined to show more leniency toward your failings, because they will see your efforts to improve without any announcement of this effort from you.

High resolve breathes its own fragrance, like the honeysuckle vine as it clambers over a wall.

Think more seriously than you talk in your casual associations.

It is well for the young to be merry and bright, rather than grave and ponderous in conversation.

Too serious a demeanor is often taken for an affectation in the young. We expect smiles and mirth from young faces, like bloom from the apple blossoms. Yet the apple blooms foretell the rich fruit to follow in due season.

Learn to listen with attention to those who have seen more of life than you have. It is an accomplishment always, and sometimes a means of acquiring valuable information.

Avoid wasting words over trifles.

I have heard young girls (and mature women as well) argue for ten minutes over the hour or day on which some unimportant event occurred—over which shop some purchase was made—and even over the color of a costume worn by some person whose appearance had nothing whatever to do with the subject under discussion.

Consider the importance of words, and value your breath and nerve-force too highly to dissipate either on such trifling matters. Never argue about anything which does not contain a principle.

A dignified discussion of certain subjects is oftentimes means of mental growth, but heated arguments and disputes over small matters are belittling and unbecoming.

Make each day worth while—feel that you have taken a step forward in some one direction; that you have overcome some fault, strengthened some virtue, cheered some troubled soul, shown kindness to some living thing—human or beast—or acquired some item of valuable knowledge.

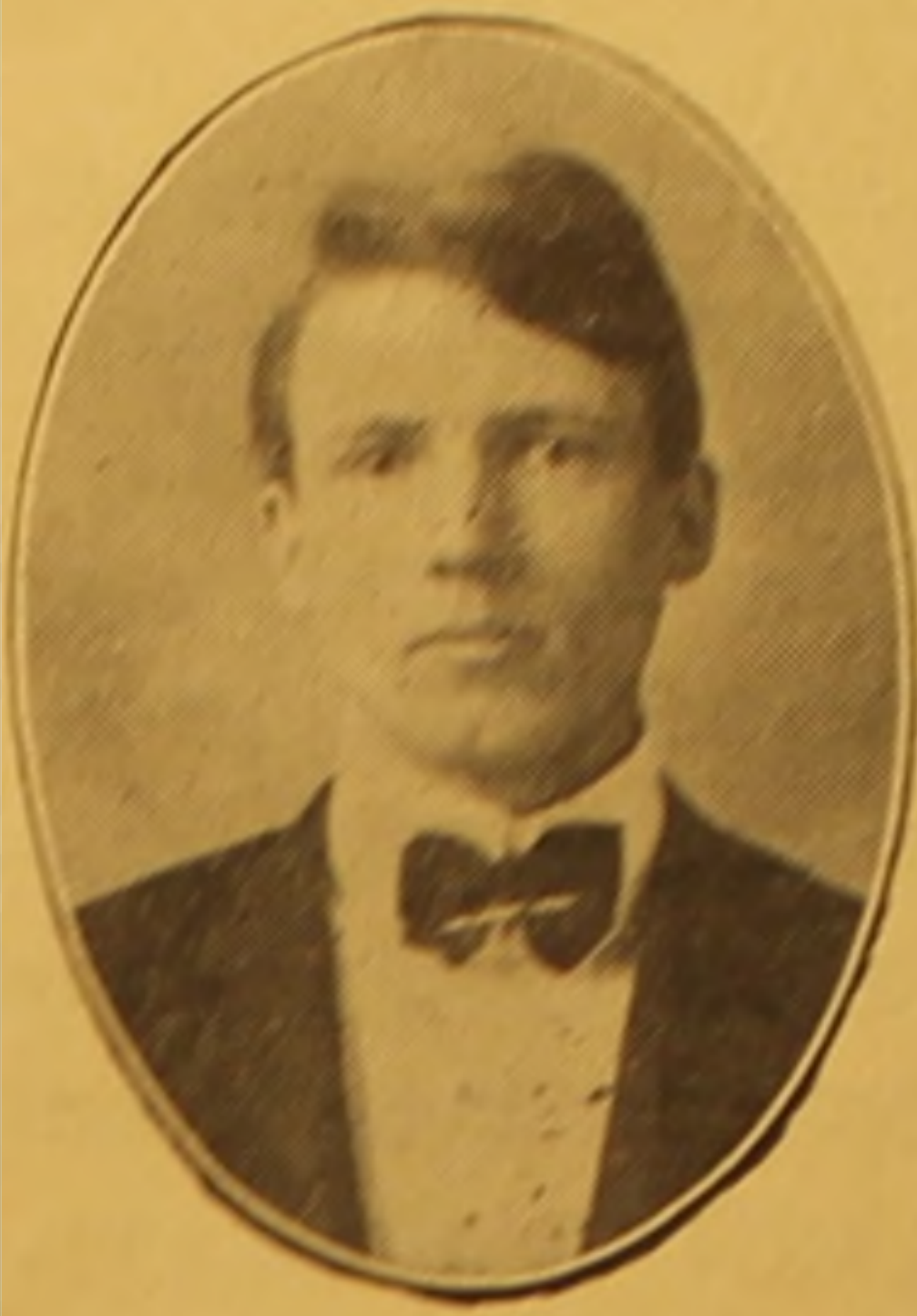
Be willing to build up your character, brick by brick, slowly and carefully, day by day.

And always seek to be lovable, for, remember, you are going forward to old age, and when you reach that goal it will not be your beauty, your fame or your wealth which will draw companionable friends about you, but your sympathy and your loveliness.

Those qualities alone make old age endurable. And they are qualities which require a lifetime of practice.

The Nature of the Life Force

BY HERWARD CARRINGTON.



Philosophical and biological speculations on the nature of the life force have not been limited to recent years. They are as old as the human race, and we find traces of such speculations in the most ancient writings known to us. But the question has been revived during the past few years, and is now being discussed with a vim and vigor never before attained. The reason for this is that the newer discoveries in physics and biology have revived a number of arguments in favor of the idea that the animating force within us is nothing more than a physical energy, similar to all other physical energies, and in no way differing from them. On the other hand we have the facts of psychical investigation and the researches of a new school of physiologists, which seem to show that the vital energy animating the human frame is, after all, something more than the product of chemical combustion, something more innate and elusive than any force or energy hitherto recognized.

Is the vital force something apart and differing from all other energies in the universe, or is it merely one of them—differing only in degree or mode of expression—but a physical energy, nevertheless, which may be included in the law of conservation?

Much hinges on the discussion. Not merely is this question an interesting problem for physiologists; it is of momentous importance to the human race. The nature of the mental and spiritual life depends upon it; the very question of immortality hinges on the nature of the force animating us! I shall endeavor to show just why this should be so.

Under the materialistic theory, all the physical energies of the body are supposed to be derived from the daily food. The latent physical energy contained within the food is liberated, during the process of digestion, and imparted to the body. This in turn gives out this energy in muscular work and mental activity. The circle of forces is maintained. Life is derived from the other physical forces in the universe, and in due time is returned to them. Thus the circle is unbroken and life proceeds!

It will readily be seen that if such an account of the facts were the true one, there would be no room for such a thing as "soul" or "spirit" in the universe, the physical and mental life of the body being alike derived from the daily food (as thus claimed); and these forces returned at death to the storehouse of energy. Under such theory, no energy can be withdrawn from the body at death, but all perishes with it. If that were true the mental and spiritual life must also become extinct at the moment of death, because this hypothesis would make the mental and spiritual life also supposedly dependent upon the food-supply. Therefore,

materialism, from this viewpoint, is the only rational theory. And this is the theory which modern science has adopted, and the one great reason why it refuses to believe in the possibility of the survival of the soul after death.

It will be apparent now how important is the question propounded. If this account of the facts be the correct one, then materialism is true and immortality impossible. If *not* true, why not?

Within the limits of this article I cannot go into the question at very great length nor in detail, but my own position in the matter is that our vitality is *not* derived from the daily food but from another source altogether. I contend that the analogy is *not* that of the human body to the steam engine, but to the *electric motor*; that we receive our energy and strength not at the dinner table, but during the hours of rest and sleep. Food only indirectly maintains the energy, not directly. It maintains in perfect health the bodily machine *through which* the all-pervading cosmic energy flows; it does not *create* it. All the evidence and all the facts are opposed to the current theory; all of the evidence is in favor of the theory here presented. The energy maintaining and running the human body is not derived from any process of chemical combustion; it is *the guiding, directing and controlling power of the universe!*

On this theory we can see how easily all the facts fall into place! Not only is sleep accounted for satisfactorily (it is not, on current physiological theories), but such questions as so-called "miraculous cures," "raisings from the dead," the nature of death and many other problems, equally interesting, may be studied in a new light. Just at present I desire only to call attention to one particular aspect of the problem which is of special interest in connection with the problems we are discussing. That is, *the relation of vitality and the vital force to certain psychic phenomena*. There is a definite connection between the two, on some occasions, since many of the phenomena are produced by an emanation of this vital or nervous force from the medium's body.

It is usually conceived that the nervous forces remain limited to the periphery of the body, and that they never extend beyond it. In fact, if the present theories were true, it would be utterly impossible for them to pass beyond it. Nevertheless, it has been demonstrated that, in certain cases, it is possible to project this vital energy beyond the periphery of the body, and thereby cause it to produce certain phenomena. Colonel Albert de Rochas, of Paris, has succeeded in projecting this energy artificially by means of mesmeric passes, so that sensations usually perceived by the "body"—pricks of a needle, for instance—can be perceived by the sensitive at some distance from the body, by the sensitive layer that seems to cover the skin of the body! This projection the author has termed "exteriorization of sensitivity," meaning that the sensitiveness of the body, usually contained within it, may at times be projected beyond the bodily circumference. It is claimed that there is a sensitive, nervous fluid connected with the body, and that this nervous fluid may be pro-

jected, forming, when completely exteriorized, the astral body, or fluidic double of the medium. It is hardly necessary to point out that this theory would explain many of the known facts were it proved to be true.

Another interesting point in this connection is that, in certain individuals, the fluidic nervous force seems to be concentrated at certain points on the circumference of the body and to emanate from those points with considerable force. These points have been termed "hypnogenic" spots, and from these the vital emanation appears to be particularly strong. For instance, in the case of Eusapia Palladino (to a discussion of which in ensuing numbers of the magazine, this article is introductory), the projection of nervous energy seems to be so strong that it may be distinctly felt with the naked hands, and be registered by mechanical instruments. Certainly there is a definite force issuing from these points, and if this force is not some sort of vital emanation, what is it?

However, it is too soon now to discuss these controversial points. In their proper time and place they will be considered. I wish only to call attention to the absolutely unknown character of the life force within us—a force which is capable of producing physical phenomena beyond the limits of the body (this is called "exteriorization of motivity") and of perceiving sensations beyond its boundary ("exteriorization of sensitivity"). All of which shows us that the vital energy animating us is seemingly *detachable* from the body, and not merely a product of its functioning. And if it be detachable in this manner during life it is surely probable that it is easily detachable at the moment of death, thereby accounting for the great number of apparitions that are seen at that moment by persons at a distance, and giving rise to the suspicion that this detachable vital or nervous body is the body we inhabit at death—our consciousness animating it, perhaps, in much the same manner as our brain animates and controls our physical body in this life.

Left-Over Thoughts

ALICE D. O. GREENWOOD.

"Don't tell your troubles; it grieves your friends, and pleases your enemies."

* * *

It seems incredible, does it not? that so many intelligent men and women have a morbid habit of looking on the dark side of things. Ghouls, grave-robbers, nothing more nor less, for they are constantly resurrecting by-gones, and rattling the dry bones of their skeletons in the ears of those who, with faces aglow with hope and pleasurable anticipation, are bravely looking forward to the morrow.

* * *

I hardly know what should be done with such people; they certainly are a menace to the peace and happiness of the over-susceptible. Sometimes I fancy their corns pain them, and feel like recommending the attention of a chiropodist.

Personal Problems

LOUISE RADFORD WELLS.

"What is the border line of a noble woman's demands on the man she loves—what may she exact, or shall I say rightfully expect? And what should she yield in return? I do not mean to put this on a 'give and take' basis, for to love is just to give and find joy in it—but when a man and woman of different temperaments, tastes and interests love, my question arises. It might be helpful to say that the man is a logical materialist; the woman a logical idealist."

The very existence of love presupposes some point of perfect contact. The area of harmony may be restricted, but it *exists*, else the two would never have been brought close enough together to find in each other that intangible beautiful something which eludes alike our grasp and definition, but *is* the thing we love.

Therefore there is always a safe vantage ground where the question of exacting or yielding, plays no part. Here there is harmony of thought, action and inclination, and one of the first things to be done in a solution of the problem you propound, is clearly to determine in one's mind the *basis* of that area of harmony. With this knowledge, there would always be a neutral territory to draw each other back to, when the strain of conflicting tastes threatened to pass the line of mutual toleration.

Now, outside this territory, as to how far one should yield or exact,—if the two people in question are of matured character, and therefore well-defined in tastes, inclinations, ambitions and interests, the question of adjustment is quite a serious one. Love, to me, is not a relation which releases one from allegiance in any other relation of life. If I loved a friend I could not yield him up because a more exclusive love claimed me. His part in my life would be still vital, beyond my *power* to efface, change or relinquish. If I had built my life toward a high achievement, I could not step down or aside because love, also, called me. I would have to meet love as I climbed, giving more because grasping more, and climbing higher for the strength love lent me.

Therefore it is repugnant to me to conceive of love as a renunciation—to realize that man and woman must too often say at the threshold of such a relation, not "To gain this happiness, what must I give?", but, "To gain this happiness, what must I give *up*?" That is your problem, as I understand it—What shall the woman give up or what shall she ask be given up?

If love is to demand the *whole* of another's life, then there must be giving up, and usually, from the very nature of the duties she assumes, it is the woman who must yield or forego the most. But suppose two people of ripened intellects, clear sight, well-defined purposes in life, yet tender deep emotions, finding themselves confronted by the problem of love and its demands, look at it as something to be added to the sum of their present lives rather than as something to supplant existing interests.

In the days of pre-marital companionship, it troubles neither that the other has separate interests—there are always the hours of coming together, of mutual enjoyment, of tastes and interests held in common. A family in which all the members were required to be interested in the same things at the same time would be a most tiresome and abnormal institution. Why does not the same rule apply to a family of *two*? If, while I am engaged, John is in no whit disturbed that I show a fondness

for the Juvenile Court and for following dirty urchins to their dirtier homes, on philanthropic errand bent, why should he suddenly "put his foot down" on such excursions, once the marriage ceremony is said—or, worse still, radiate disapproval from every feature? Or why should I, complaisant (engaged)—or at least forgiving—when John stays away from a theater party because he has an unexpected opportunity to examine the model of a (to me) totally uninteresting machine, feel injured to my heart's core by such "neglect" after marriage.

In other words, between mature people it seems to me the only marriage which can be enduringly happy is the one in which interests are added—not subtracted—*the two individual lives going on as before* with as little alteration as changed circumstances may permit, the one mutual life flowing harmoniously between, under and around, as it did before marriage, only more fully and completely. *This*, it seems to me, is the ideal relation between any two people—man and woman, woman and woman or man and man—who elect to enter into a permanent companionship. And if your two lovers are both philosophical and tolerant enough to accept and grant the perfect freedom of thought and action such a conception of marriage demands, there need be no question of surrender or exaction on either side.

This seems, however, to be a very difficult ideal for most people to reach, owing to the habit of "possession," which has been handed down to us. We love, apparently, most of us, either to own or be owned. If the woman of your problem has to confront this world-old attitude in her lover, her path will be strewn with concessions—must necessarily be. No two people can be absorbed into *one*, without parting with this or that integral part of their own individual existences. What these concessions may or should be, no person can determine but the woman herself, and not she in advance. It is all a question of values. We forego in life, for something greater—whether that greater thing be ambition, unselfishness, love, worldly gain. Whenever the love that recompenses her is greater in her eyes than the thing to be yielded, she will and should let the latter slip out of her life unregretted. But if at any time that love begins to lose its value in her eyes, because it is proving itself to be always the love that *takes*—then *to save it to herself* she must find a way gently to retain her own possessions against its exactions; that is, her individual viewpoint, her personal interests, ambitions, opinions and inclinations—in other words, the things for whose relinquishment a broad unselfish love would not ask.

TO BERNARD:

The improvement of your memory cannot be accomplished in any such way as you suggest, nor the acquirement of a remunerative profession. You would simply be out your \$37.50 (and probably more!) I am afraid the gentlemen you refer to might be construed as operating what is inelegantly known as a "skin game."

The improvement of your memory depends largely upon *yourself*, and must have its root in the cultivation by you of your powers of observation. Refer to your back files of NEW THOUGHT, and read what Mr. Berry had to say in our Editorial Department for September, 1908, and in December, 1907. Follow the suggestions therein given and you can do wonders for yourself. There is a book by William Walker Atkinson on *Memory Culture* which would be a great help to you, and if you will refer to our advertising pages you will see the advertisement of a "Memory School" of good standing.

Practical Telepathy

BY HENRY HARRISON BROWN.
Author of "Dollars Want Me," Etc.

Lesson V. Transmutation of Emotions to Thought.

Human Consciousness begins in Sensation. Whatever consciousness the brute may have, so begins. He is entirely controlled by his sensations. The vegetable world manifests sensation, and scientists also declare that there is a manifestation of sensation in the mineral. Somewhere from mineral to man consciousness begins, and in man it becomes Self-Consciousness. In this Self-Consciousness he may no longer be controlled by his sensations, but may control them.

The brute feels and acts. Man, as far as the brute remains in him, feels and acts; as far as he is man, he feels, thinks, *chooses* and acts.

Man feels, and knows that he feels. The brute does not know.

Adam in the legend could think and name the animals. They could not name themselves.

Being guided by these feelings, animals are more reliable than man in their actions, being in fact automatons under Nature's law of obedience. No choice have they, and their instincts are as reliable as the law that crystallizes the diamond.

Because man has choice, he can make mistakes, and every mistake reveals his divinity, his manhood. His reason is fallible because it is a new development of Life. The brute acts as the water flows. Man must have a reason, must know why he acts. He learns to think by thinking.

Thinking is the changing of feeling into Thought, through the same law of transmutation by which gravity is changed under water-wheel to motive power, and by which electricity is changed to light.

Logically the more one feels the more he can think. Yes, *can!* But the majority of people do not. They stop with feeling. Note the feeling in crowds, political gatherings, etc. Feelings run away with them. But no great thinker, on any plane of expression, who was not capable of deep feeling, was a great lover.

Emotions radiate as do rays from the sun. All brute life is very sensitive to them. A knowledge of this explains the conduct of animals. They sense our feelings to them. Vicious animals allow children to pet them. We had a cat on this ranch, which we decided must be shot. She felt the thought and kept away from the one who was to do it. Finally after a week had passed, seeing him, she ran into a building and acted wildly. He followed her there and shot her while she cowered in fear. Every person familiar with animals realizes this sensitiveness. But man is not less sensitive would he pay attention to his sensations. This sensation in the animal is the secret of the power of the animal tamer and the

snake charmer. A young friend of mine had perfect confidence in himself and would *think* to the rattlesnake on the prairie, and the snake would let him fearlessly handle it. The fearless bee-keeper is never stung. This power in man we call Psychometry. Every person realizes the difference in his feelings in different places and as he comes in contact with different people. To cultivate the recognition and interpretation of these feelings, is to extend one's universe; is to live above the limitations of the sense life. We all feel enough, but do not express it. Often we do not know the origin or the meaning of our feelings. Says Walt Whitman:—"Walt, you contain enough, why do you not let it out?" "I feel enough but do not know how to tell it," we often hear. Ah; that is the rub! We need to transmute feelings to language. The lover finds himself writing poetry because he feels so much, and poetry is the language of the emotions. Never a poem that did not come as the expression of a warm heart. Didactic rhyme, like the "Essay on Man," is not poetry.

We feel so full ofttimes that we think we could make a speech, or write a book. But a single sentence is all we can utter. We mistake a sudden emotion for a continuous stream.

"*Silent, as we stand when feeling most,*" said Byron by Lake Lemman. But his feeling was later transmuted into a canto of "*Childe Harold*," There may be philosophy and theology without feeling. Often a person has trained himself to transmute all his life to thought and live in pure intellect, as did Darwin, to his own conscious loss—as does the average business money-lover.

Self-Control consists in controlling our emotional nature by our thought; or a more scientific definition is: Self-Control lies in transmuting deep emotions into noble thoughts. We should be governed by our devotions to a noble ideal.

* * *

These practical exercises are bringing you to consciousness of the fact that you are sensitive to the vibrations of thought and emotions, and also to the greater fact that you can educate yourself to recognize them and translate them; that you may outgrow the animal in you and live conscious of the higher and finer vibrations of Spirit (or Man) here and now; may live consciously the immortal life here and now; that you need not wait for death to compel you to so develop, but may consciously now live in that realm whither death takes so many who have no conception of anything above physical sensations. This fact should convince you that you have in this study taken up the most important of all studies, *i. e.*, How to live as Spirit.

Continue previous exercises. Begin to notice your sensations wherever you may be. If you feel pleasant or disagreeable in any place or with any person, learn whence these feelings come. To do this, be passive. Put aside reasoning, ask not whence or why. Let—simply let—these feelings come from back to frontal brain; in this transit they

will be transmuted into thought, and through some experience you will interpret these feelings, and will know if it be jealousy, anger, or some similar feeling that causes you to feel disagreeable, or if it be joy, health, success or good news that brings the pleasant feeling. Listen to the feeling and it will become vocal.

Let every feeling you wish to interpret flow over you as waves over a rock. Be unmoved by it. As if you were an observer and reporter of another person, observe and report of yourself. In this way you can study and learn; in this way interpret. "There is nothing hidden that shall not be revealed."

Revelation is of the soul, not in detail, but in principles and in conditions. You may realize a discord in the life of another and not be able to locate it; may realize a sense of shame and not be able to tell of what he is ashamed. But here you pass from mere Telepathy into the broader faculty which includes not only Telepathy but clairvoyance, intuition and inspiration, and that is Psychometry, which is "soul-measuring," Soul Perception.

Every time you are with a stranger, note the sensations he gives you. Be passive in his presence and you can enter into his mental mood. If he has a positive thought you may catch its drift; may feel business, lies, anxiety, fear, etc.

By a few experiments you will solve the problem why some people attract and some others repel, why you like some and do not like others. You are finding below appearances the Real Man. You will soon learn to be immune to all that is unpleasant and to feel only the good.

That you may demonstrate this fact of feeling the vibrations of persons and things, try these experiments.

Be blindfolded as you are out of a room where several people are. Now return, let them severally touch your hand, you trying to tell whether they are male or female, old or young, and all that you feel from them.

Next try holding articles which persons shall give you, and tell who owns them.

Then take letters and see how much you can get of the writer. Sometimes by telepathy you will get the thought in the letter, sometimes will feel the writer and get his character. Sometimes you will clairvoyantly see him, or the place he was in, or what was in his mind. In this way, if you will continue your practice, you may come *en rapport* with any person or any place, for in that universal ocean of vibration, where we all are, you may select any radiation you choose. Also, past is as present reality, and you learn that time is but an illusion. Coming events often cast their shadows there. To read those shadows is prophecy. And here, where we have no experience to guide us, we so often fail that the vast majority of prophecies are failures.

(To be continued.)



At Large

FLORENS FOLSOM.

*The sea is smaller than I am, the earth is not
so wide;
For I am a human soul, and they are but clay
and tide,
Sure some day to be human, in every drop
and grain,
But I am human now—on the way to be God
again!*

*Nothing roofs me or walls me; I am not
bound, but free;
Not all the selves I have been, am now or yet
shall be,
Shall shut me in from Allness—"Here and no
farther," say—
Out to All I flow, allwhere I go, today!*

*Power waits for my doing; wealth for my
lifting hand;
Wisdom, for my seeking to know and under-
stand;
Love in its fulness hastes to meet me—when
has died
The last of the liens between me and selfish,
counting Pride!*

Up-To-Date Conceptions of Science

By WILLIAM WALKER ATKINSON.

Article X. *Life and Mind among the Crystals. Continued.*



Now let us consider the vital and mental activities of the mineral as a whole, remembering always that where we find *life* there must be *mind*—where we find *mind* there must be *life*. Life and Mind exist together—they cannot be separated. There can be no living thing without mind—there can be no thinking thing without life. Fix this truth firmly in your minds, in all considerations of the subject in question.

Workers in metals, or tools formed of metal, readily grant to metals certain attributes of *life*. The maker and user of cutlery knows very well that razors and other sharp-edged tools become *tired*, and must be given a rest in order that they may recuperate—just as in the case of organic life. Musicians know that tuning-forks lose their vibratory powers after long continued use, and must be put away to rest. Chemists know that certain metals may be *poisoned* by certain chemicals, which render them *sick*, and sometimes even kill them. Men running machinery know that their machines become *tired* after long continued use, and fail to work properly unless given a rest. This principle is recognized in all large factories and manufactories.

Experiments have proven that certain electrical or chemical influences have a narcotic effect upon certain metals, seemingly producing in them a cessation of activity closely resembling sleep in the living forms. Certain metals may be rendered lazy or torpid by certain external influences. And, likewise, certain outside influences, such as electricity and chemical combinations, produce in certain metals manifestations akin to exhilaration, followed by intoxication. Cold and heat produce effects upon metals, similar in many ways to the effects upon organic life. Scientists have slowly poisoned certain responsive metals, and the latter give forth every evidence of a gradual weakening influence followed by a state of torpor, which in turn is followed by a total cessation of response to outside stimuli, and by apparent death. And the wonder increases when we consider that the very poisons and chemicals which produce these effects upon the metals, are, themselves, subject to like influences on the part of other chemicals.

All works, or articles, on this subject, must recognize and quote the work of Prof. J. Chunder Bose, of the Calcutta University, whose great work entitled "*Response in the Living and Non-Living*" is recognized as authoritative upon this subject. Prof. Bose by a series of carefully

conducted experiments, with delicate apparatus, found that metals and minerals give undoubted response to external stimuli, akin in every way to the responses obtained from living matter. His galvanometer showed the response of metals to chemical and electrical stimuli. He found that metals may be irritated, fatigued, drugged, poisoned, stimulated, sickened, and even killed—just as may organic things. In every important particular the response was similar to that obtained from muscle, tissue or nerve. At one of his lectures, after showing that a bar of iron was extremely sensitive—he irritated, then stimulated, then drugged, then finally killed it—all of which conditions were faithfully registered by the galvanometer—and then said: "*Among such phenomena, how can we draw the line of demarcation, and say, 'Here the physical ends, and there the physiological begins?' No such barrier exists.*" And it must be remembered that in these experiments every manifestation of *life* in the metals was equally a manifestation of *mind*. Life and mind are co-ordinate and coexistent.

One of the most remarkable instances of living-minerals was afforded a few years ago as the result of the experiment of a German scientist. The scientist subjected certain metallic salts to the action of a galvanic current, and found that grouped around the negative pole of his apparatus appeared certain crystallized forms of the mineral, of a peculiar shape and color. Examination under the microscope showed these crystals to have assumed a shape similar to that of a mushroom, *with a hollow stem*. Through this stem the mushroom-crystal drew fresh material, *nourishment in fact*, and thus *grew from the inside outward* just as do the organic forms of life. There is but the slightest difference between these metallic crystals and certain forms of fungus-life. In this and similar experiments, the dividing line between the organic and inorganic becomes very thin, if indeed it does not entirely disappear.

There is a striking analogy between the forms and shapes of plant-life, and those of certain minerals and chemicals. The "lead tree" formed of a lead solution in which is placed a copper wire and a tiny zinc plate, resembles a very delicate moss which evolves into foliage, and then into bush and tiny tree with limbs, branches and leaf-like appendages of lead-crystals. Saltpeter, when under the influence of polarized light, crystallizes in the form of an orchid. Other minerals assume plant-like shapes. Frost on the window-pane takes on the shape of foliage. Some English scientists have evolved mineral forms which manifest many of the activities of the lowest form of the bacteria. From the inorganic the organic is gradually being evolved in the laboratories, if the latest reports are true. But even this is but the evolution of one kind of life from another, for there is nothing *lifeless* or *mindless* in nature. There is mind everywhere—in everything.

Next month we shall proceed to note the evidences of mind in plant-life, a most fascinating phase of the general subject.

(To be continued.)

The Law of Chemical Equilibrium

PAUL F. CASE.

Article IX. How to Use the Mental Factors.

To apply Sensation and Will to the work of creating health, the first essential is to recognize the reality of the Universal Energy. Spirit must be felt before it can be used. In this connection you will find profit in reviewing the directions for realization given in the seventh article, published in NEW THOUGHT for May.

Remember, you want to become conscious that the source of all power works through you. In the hidden, fathomless depths of the subconscious, you already know it. Many teachers hold that we have to impress the subconscious with this feeling, but when we study the exercises they give for this purpose we find that the invariable result is to transform instinct into thought—to change blind feeling on the subconscious plane into clear perception within the realm of consciousness.

Perceptions are sensations. When you perceive anything—when you see through it—you do so because you have previously *received* it. In this particular application of perception the mental attitude is distinctly receptive. You do not lay hold on Spirit. You let it grasp your feelings. To acquire this perception it is necessary to earnestly desire the consciousness of contact with the Universal Energy. Think of yourself as always in touch with the Inexhaustible—as a channel through which flows the stream of life.

Expect Spirit to perform its work in you. Expect it to transform itself into creative mental and physical forces. Look upon your physical organs as rates of spiritual vibration, not as lumps of matter. Matter is a form of Spirit. Think of it as a form, not as something different in essence as well as in appearance. Think of your stomach as one pitch of spiritual vibration, of your liver as another, and so on. Expect these vibrations to harmonize with each other. Hold fast to the idea of normality in every part.

By repeatedly holding this ideal before your mental gaze you will create a sensation of interest in health which will penetrate to every part of your body. When you begin to desire health with every cell, you are well started in the work of balancing your vital powers.

Make a practice of occupying your mind with the various questions relating to health. Study health from every point of view. Thousands of people have no definite idea of what health really is. They do not interest themselves sufficiently, and their lack of interest springs chiefly from lack of attention.

- To give close attention to any idea requires imagination. You can't become absorbed in an indistinct ideal. The habit of using concrete images to express your ideas is most important. Learn to use words in

speech and writing that express sensations, feelings, desires, etc., and you will begin to live a more vigorous mental life. To say that you think health, implies that you think of strong organs, good circulation, abundant vitality. Let your image of good circulation be "healthy, pure blood, flowing steadily and normally through every artery, vein and capillary." Arouse the sensation of abundant vitality by the mental picture expressed in the words, "Every cell in my body is wide awake; alive with strength and power." Say these words over to yourself right now. See how you *feel* the idea behind the words? There in a nutshell is the secret of every use of suggestion. The "knack" of the trained suggester, be he hypnotist, healer, salesman or preacher, *is the power to express feeling in appearance, word and act.* You can acquire this power. Work for it.

No amount of training in the principles of suggestion, however, will enable you to create health, unless behind the *form* of the suggestive word, act or appearance you have faith to discern the force of Spirit. Unless you believe in the power behind, your suggestions will be empty and of no avail. To acquire this faith in Spirit—a faith, as I have shown, that rests on scientific conclusions—is to come at once into contact with the power that creates all forms. I repeat this because too many people think that metaphysical treatment is a use of words, and words alone. On the contrary, those who have practiced faithfully by means of concentration, auto-suggestion, etc., are able, after a time, to dispense with all these forms and come into direct consciousness of the Universal Energy, which then performs its work of creation almost instantaneously. This is the goal toward which all students should turn their efforts.

When you begin to make mental patterns in the shape of suggestions, statements or affirmations, you exercise both poles of the mind. In making your suggestions you awaken Sensation in the shape of feeling and desire. In choosing mental images for this purpose you arouse Will. Sensation and Will being thus united in a powerful current of mind-force, their vibrations become a power that needs nothing but careful direction to produce the most beneficial results.

Will is the directing agent that extends the scope of suggestion from holding up ideas to awaken feeling, to a wider application whereby the sensational—or subconscious—mentality is compelled to carry out any line of action decided upon.

The subconscious mentality controls circulation. By concentrating the attention upon any part of the body you may so control the subconscious at that point that it will increase or diminish the quantity of blood flowing through that part. Organic activity is governed by circulation because the blood is the vehicle of Vital Force and the medium which transports the chemical substances that enter into the structure of the various organs. Too little (or too much) blood flowing through any organ interferes with that organ's normal activity. It follows, then, that you can control the chemical equilibrium of the blood by purely metaphysical

methods since the pituitary body, thyroid gland and adrenals are the organs that modify blood-chemistry.

To gain control over the circulation use the following exercises:

1. *To increase the flow of blood to any part* begin by fixing your attention on one of your hands, holding constantly in mind the sensation of heat. Impress this sensation upon your hand, repeatedly bringing back your attention, which at first will be inclined to wander, to the point of concentration. In a little while the hand will feel warm, and if you continue the exercise the skin will grow red and the veins will become distended.

2. *To decrease the flow of blood to any part* repeat the preceding exercise, changing the sensation imagined to one of cold and numbness. This is a more difficult experiment, but practice will make you perfect in it.

After you have learned to control the circulation in your hands you should repeat your experiments upon other parts of the body. Remember that you are influencing mind by mind—the subconscious mentality in the cells of the part by the conscious mentality centered in the act of attention.

3. The third exercise in concentration is intended *to awaken the great centers of the sympathetic system*. These are (1) the pituitary body; (2) the solar plexus, and (3) the sacral plexus.

The sensation to be imagined is Vitality. Picture energy, force, strength in this exercise. Feel the life-power active in each cell.

The location and purpose of the pituitary body has been explained in a preceding article. In concentrating upon this part remember that the function of this organ depends largely upon sensation. Endeavor to increase its activity by thinking of the parts that test the blood for impurities, as being keenly sensitive.

The sacral plexus, contained within the sacrum—a composite bone made up of five vertebrae between the lumbar and coccygeal regions of the spine—generates a peculiar form of nervous energy which is stored up in the solar plexus, from whence it radiates to every part of the body.

This energy is an important constituent of Vital Force, and since it cannot be produced without normal activity in the sacral plexus, nor radiated if the solar plexus is devitalized, the importance of these exercises cannot be overestimated.

Concentration upon the vital centers, however, is not the final use of Will in metaphysical methods for building health. Concentration increases power; suggestion provides the plans, but Will carried into conscious action, along the lines of diet, breathing and other hygienic observances, completes the work.

Learn to *act* health, as well as to *think* it. Eat as a healthy man or woman would eat. Don't try to live a whole life on a half diet. Drink plenty of water. Eat all the air you can. Stand erect and look cheerful.

I have attempted no detailed instructions which would be beyond

the scope of this series. My present aim is to demonstrate that metaphysical treatment is practical, rational and scientific. On this account I have given only the outlines of a system by which mind-force may be used to build healthy bodies, leaving the working-out of details to those who find in these suggestions a stimulus to further research.

Summing up this outline, we find that whatever particular method of application be decided upon, it should rest upon the following principles:

1. Recognition of the fact that mind-force is a transformation of Spirit, the source of all power.
2. Careful planning in the form of suggestions, statements, affirmations, etc., based upon a distinct mental image of the condition desired.
3. Control of circulation by concentrated attention, because the blood is the vehicle of Vital Force.
4. Control of vital centers by concentrated attention.
5. Actions—visible forms of mental activity—in harmony with the laws of health.

Does this seem simple? Do not therefore despise or neglect it. Remember the inspired words of Balzac:

"As soon as we seek to penetrate the secrets of Nature, where nothing is secret, and where it is only necessary to have the eyes to see, we perceive that the simple produces the marvelous."

Remember, "in simplicity there is strength," and begin now to apply these simple forces to your own problems of living; confident that the inexhaustible source of supply is always open to those who take the pains to seek it.

(To Be Continued.)

Handmaid and Mistress

ALICE SPICER.

*I stood before the glass at night,—
Pain-haggard, weary, dull;
And as I looked, Myself took flight;
Hair-brushing stood my hull.*

*Its glassy eye, within the glass,
Utilitarian stared;
Till quick behind it, I saw pass
My Angel, unimpaired.*

*Hale glowed my cheek,—my deepened eye
Omniscient spoke out:
"From Power Immortal late am I,—
Not slave to mortal doubt!"*

*Poor, perishable hull! It stood
Renewed, to toil again,
A joyous servitor to good,—
Triumphant o'er its pain!*

Studies in Reincarnation

BY LILIAN M. HUGHES.

Article II. What Is Re-incarnation?

What is Re-incarnation?

Many people have very vague ideas on the subject. Some are puzzled as to how a *body*, when once dead, can return to earth-life, failing to realize that these bodies of ours are merely "garments of the soul," in the words of the poet Longfellow. Re-incarnation deals entirely with the evolution of the soul—the Divine in us—which came forth from the One and will eventually return to the One, enriched by its multitudinous experiences of life.

Others confuse it with the Chinese belief in the transmigration of souls, and conclude that those who have done evil return to earth in animal forms, as a punishment for their wrongdoing as men. One Christian minister, after severely taking me to task for believing in anything so "heathenish," replied, in answer to my question as to whether he understood anything about the subject:

"Why, of course! It is a theory that supposes we have all evolved from rabbits!"

In reality, and expressed in the simplest possible way, the root idea is as follows:

It is concluded that at the "back of Beyond," behind the countless solar systems—for that to which we belong is only one of myriads—behind all the visible and tangible phenomena with which Science and our own experience familiarize us, is a God: whether we think of this God from a metaphysical point of view, as a mighty Abstraction, quite beyond the powers of comprehension of our mere physical brains; or from that of Science, as a vast material force, the center of all energy, the source of perpetual motion; or, again, from that of Judaism and Christianity, as a "fatherly old gentleman with a benevolent face and a long white beard" (as pictured in Van Eyck's celebrated painting, "The Adoration of the Lamb," which I once saw in the cathedral of St. Bavon in Ghent, Belgium)—still, a God: that this "God," who is Life, and Consciousness, and Love, sent forth an outbreathing of his own Eternal Essence, into what we know as manifested Creation.

For the sake of brevity, and in order to give it a name, we will speak of this emanation as Monadic Essence, and of its component parts as Monads, or ultimate atoms. Each Monad, being of Divine origin, contains the potentialities of fully developed manhood and eventual Godhead—as the seed contains the mighty tree—and requires to be awakened to sensibility by external impacts or vibrations, for we know that all life, light, sound, heat, consist in a series of vibrations more or less rapid. The Monad feels these vibrations and responds to them at first very

feebly, later to a more and more complicated extent. This action and reaction of organisms and environment is known to all who study biology, although they cannot explain its existence. The Re-incarnation theory explains it by declaring that the Divine Life is immanent *in all forms*, however minute, and is working towards evolution and liberation.

To put the matter very simply, the Monad, by continued impact with outside vibrations, begins, at length, to send out some of its own, and the increasingly responsive Life begins to differentiate, until it contains elements that do not agree together. These elements tend to separation into distinct forms, and through an endless cycle of ages the Monad slowly passes from one form to another, storing up the experiences it has gained in each, until, eventually, the various minerals come into being.

The process is repeated, the mineral Monads beginning to exert an influence in moulding the forms in which they are imprisoned, producing the natural symmetry in the formation of rocks and other natural objects, which any student may observe for himself. When the Monad becomes too active to find expression in its comparatively lifeless environment, it creeps out in the forms of lichens, mosses and possibly sponges, and thus the vegetable kingdom is born.

The vegetable Monad now evolves more rapidly (every botanist is aware of the evidence of a certain germinal consciousness in plants, enabling them to adapt themselves to various soils, climatic conditions, etc.), and gradually develops into animal forms, which in their turn eventually become human, and thus man appears on the earth.

It would take more space than I can command to enter into fuller details of this marvelous process, and I hope to give, at the conclusion of this series of articles, a list of books that may be consulted.

The Soul of man—the Divine, original spark—remains on the higher mental plane, conscious to a greater or less degree, according to the use it has made of its earth lives in furthering its loftier development, sending down its consciousness, time after time, to inhabit successive human bodies. This, at the moment we call Death, is withdrawn back into the soul, or as I shall call it in future, the Ego, in order that all the experiences gained during the past life may be assimilated and built into its own permanent Divine self.

Sir Oliver Lodge, the great English scientist and physicist, recently gave it as his opinion that we have no warrant for supposing that the part of us at present walking the earth and known to our friends as Mary or Timothy, is the *whole* of our personality. He considers it probable that the highest aspirations and noble ideals of which at times even the basest men are capable, may be vibrations from the whole and greater Ego, which, from its home on a subtler plane, sends down these inspirational emotions to help that part of Itself at present in incarnation busily engaged in gathering experiences for Its own use later on.

I want you to realize that the body in which you are now daily func-

tioning on earth, is not really YOU, any more than the new suit just home from the tailor, in which you expect to look your best, is YOU.

I want each of you to think of *your Permanent Ego* as your real Self—a shining, spiritual entity, dwelling on a more ethereal plane and trying to express itself through a faulty, physical consciousness, as a great musician might try to express himself through the medium of an imperfect violin.

As an illustration, imagine yourself in a boat sailing a summer sea. Suddenly you pass above some rocks on which, through the clear blue waters, you see the pink and brown seaweeds growing in feathery profusion. You lean over the side, plunge your arm down and bring a handful of specimens to the surface, which you lay beside you and spend some happy moments in arranging and classifying, according to species. Some you may throw overboard as unworthy of preservation. It is not Yourself that takes the plunge, but only a part—the arm and hand—and yet, by their action, you will have learnt whether the water was cold or sea-warmed; at what depth the rocks lay, and will have enlarged your knowledge of several ocean plants. That is what the Ego does. It lives on a higher level, but because *all* knowledge and *all* experience is necessary for the attainment of Godhead, It sends down Its consciousness into one human form after another in order to learn to use every faculty and store up wisdom for Itself.

I have been asked by several correspondents what length of time is supposed to elapse between our various earth-lives, and can think of no better explanation than the following: You are hungry; you eat a meal; at what time your body will again require food will depend entirely upon the quantity you have just eaten and the digestible or indigestible quality of your repast.

When, through the gates of Death, the consciousness returns to the Ego, it will not seek Re-incarnation until the Ego has thoroughly digested and assimilated its latest experiences and built them into Itself, to act as conscience, intuition, faculties and powers in the next physical existence. A highly evolved individuality will gather far more material for Ego-building than, for instance, a wild savage. Consequently it may not come back to earth for fifteen hundred or two thousand years. Whereas, the savage may return in a few months.

In my next article I propose to deal with the three possible theories as to our creation.

(To be continued.)

"It is more shameful to distrust people than to be deceived by them."

"He who does wrong does wrong against himself. He who acts unjustly acts unjustly to himself, because he makes himself bad."—Marcus Aurelius.

The Current Topics Club.

CONDUCTED BY LOUISE RADFORD WELLS.

(Devoted to the discussion of matters of general interest and current importance, the events of the times, new ideas in the industrial or economic world, the lives and successes of prominent people, facts about recent inventions, the researches of science, or the achievements of literature and art. Every reader is privileged to send in a question for answer, or his reply to any of the queries which are printed. The Current Topics Club aims to be a coöperative Bureau of Information, and to prove itself of distinct educational value.)

I am in receipt of a letter from one of our readers, in which he submits to me his views on various aspects of what has been called the "social problem." Among other things, he writes as follows on what he terms

A CRYING EVIL.

"The New York State Board of Charities, while inaugurating the crusade against tuberculosis, might well include another plague that is corrupting the Home State and Nation.

This plague saps the very foundations of society, fills our Reformatories and Prisons with abnormal monsters, moral degenerates, and makes merchandise of many of our fairest and most attractive daughters. Its victims are recruited from all classes and conditions of society and it has its inception in the ribald and indecent language of vicious boys and girls.

The ranks of the fallen are being filled day by day by mere children who have grown up in this atmosphere of vice, and who is to blame? Why the mock-modest parents who leave their children to learn distorted facts of the sexual relations from their vile and degraded classmates.

The young man of today who is morally and physically fit for marriage is a *rara avis*, indeed, and the average youth is but slightly in advance of his sister in sowing 'wild oats.' Now this moral leprosy can no more be extirpated by ignoring the facts than tuberculosis can be stamped out by hiding. Not only this, but the latter disease is accelerated by excesses of this character.

It is no answer to my arraignment to say that no human agency can stay a condition that is so deep rooted as nature itself.

Considered as a disease—for it certainly is a moral disease—it surely should yield to proper treatment.

It is too much to expect that the average parent will prove capable of handling the problem that has baffled the intelligent and educated for centuries, nor do I present myself as a candidate who is capable of solving the enigma.

I will, however, bring to your consideration a few suggestions, but I wish

to make some remarks as a preface.

First, then, home instruction is usually out of the question and might prove more of a damage than a benefit, so the public school would seem to be the proper place for instruction in this branch of physiology.

But right here comes the puzzle; teaching this branch to pupils who are already inoculated with vicious ideas is worse than useless; the boys and girls must be separated and the instruction they receive under such conditions is of doubtful benefit. 'But what then,' I am asked, 'do you advocate?' I will answer your question by asking another.

How many of you remember when you learned the alphabet or were taught to count? A very few may, of course. However, did you have any realizing sense of their bearing on your education? And yet they were the groundwork of your future well-being. And now for my answer to your question.

Teach verbally Elementary Physiology in the primary department. It can be taught if properly handled with perfect propriety. Of course, pupils of this age will repeat the words parrot-like with no knowledge of the actual meaning.

As they advance in years and education the facts will dawn upon them by degrees, and this is what you have accomplished: You have headed off the search for forbidden truths by supplying openly absolute facts. And, mark this, you have rooted out any occasion for clandestine discussion and false and foolish ideas by making the matter one that requires no hiding, that does not appeal to their curiosity.

In short, you have illustrated the point that the worst of all folly is secrecy; that the best of all safeguards, in this as in every occasion, is openness and education.

In fact you have wiped out the pall of ignorance by turning on the light of Truth.

MILTON MURDOCK."

I strongly believe in frankness in dealing with children, and agree with Mr. Murdock that even small children may be taught the main laws of nature. I am not quite sure, however, that I would care to delegate this delicate

task. There is quite as much in *how* a thing is taught as in *what* is taught, and—due, quite likely to our present and past training or lack of it in sex subjects—there aren't very many men and women to whom I would be willing to give over the task of enlightening a child of mine. To the right man or woman, I would; but it would not be at all strange if some one or more—to be highly conservative—of the thousands of primary teachers in the United States were to fall below the exacting requirements of the responsibilities Mr. Murdock would lay upon them. His suggestion, however, is a step in the right direction, no doubt, and it is unquestionable that there will come eventually a decided reform in our methods of sex-education—or, rather, non-education.

* * *

"Dear Miss Wells:

I was interested in reading the discussion concerning Astrology in the recent issues of NEW THOUGHT. As you invited further discussion of the subject, I am sending herewith a short statement of my investigations in the subject.

A few years ago a little pamphlet on Astrology fell into my hands. It attracted my attention and I read it. I decided to investigate and sent for a reading. It proved to be a good word picture of myself. I tried another. While this reading differed in minor details from the first, it, too, gave a good idea of the individual considered.

This might be a coincidence. I sent for a reading for our boy. It came—more faithful in detailing his characteristics and peculiarities than I could have portrayed him. Then one was secured for another member of the household. It, too, was in the main correct.

Still I was not satisfied. I purchased the best books on the subject that I could find. I read the works of many different authors and found that, so far as main principles were concerned, there was practical unanimity of opinion. I entered into correspondence with an astrologer concerning some points not yet clear to me, for I was determined to know whether the rules laid down would enable me to read the natural characteristics of a human being. I erected charts and studied them. The result in nearly every case was a true idea of the individual.

When I came to the 'Directions' or the prophetic part of the subject, results were no longer uniform. Referring to this subject Raphael declares that 'there is no system known that will give reliable results * * * some directions fall out exactly and like a thunderclap, and others pass without

any appreciable event.' Alan Leo's advice is 'never * * * to look upon events as fixed and irrevocable at a certain definite time. The time in many instances is not determinable. Prayers in some instances have the power to modify the evil directions and accentuate the favorable influences, while in some a strong and determined will, aided by knowledge and foresight, can alter the course of events indicated as *probable* by the nativity and directions.' Few astrologers will go further than to declare that 'the stars incline, but do not compel.'

Astrologers differ in their reading, 'tis true, but do their judgments differ more than those of the men who constitute our courts? The first deal with laws established by the Infinite and a state of facts produced for the moment by the ever-changing kaleidoscope of the universe; the others with man-made laws and a state of affairs brought about by the actions of their fellow men. Which task is the more difficult?

The study of astrology has strengthened my conviction that 'character is destiny' that I am the builder of my own character; hence the controller of my destiny. It has strengthened my belief that

*'There is an inmost center in us all
Where Truth abides in fullness'*

and that to find this 'inmost center'—to harmonize the external man—the man that others see and know—with this Inner Self is my task. To assist me in this process of harmonization, astrology told me what I *was*, not what I have become, or what I may attain through individual effort. It pointed me to the Light within and led me to believe that the Path to the Heights

*'Rather consisted in opening out a way
Whence the imprisoned splendor may
escape
Than in effecting entrance for a light
Supposed to be without.'*

If I do this I can control my stars, for with them, I AM a part of that

*'One stupendous Whole
Whose body Nature is, and God the
soul.'*

D. W. F."

I am very glad to print your letter, and I echo your conviction that "character is destiny." A recognition of this is, I think, the source of the greatest inspiration man can experience. To believe that the outcome of the battle rests, after all, in our own hands, stirs the fighting blood, does it not? And makes the struggle worth while.

I have had a request for the name of the author of the little poem, of which the last stanza is as follows:

"St Leon paused, as if he would
Not breathe the name in careless mood,
Thus lightly to another;
Then bent his noble head as though
To give that word the reverence due,
Then gently said: 'My Mother.'"

Will somebody give us the information desired?

* * *

"Miss Wells:

Will you kindly give us the correct pronunciation of 'Yoga' sometime in NEW THOUGHT? Is the sound of the o long or short? M. J. M."

Long o, as in old, home, etc.

* * *

"Dear Miss Wells:

I cannot refrain from adding my mite after reading the letter from one who is afraid of thunder storms, in the current number of NEW THOUGHT.

Left an orphan in early childhood I have never been one of the coddled and petted ones of earth, but even from those early years have had to be a rock of refuge myself for those around me.

I never dreaded sudden death, especially, and when confronted with its imminence, five years ago, found neither fear nor horror. Since then several attacks have threatened Finis—yet no terror.

Nevertheless a capable thunder storm is another story. I endure, by self-compulsion, as long as I can, but when it is right overhead and thick and fast I have to lie down. My body is exhausted. I feel as if made of millions of fine wires or particles, each charged with electricity to the quivering point, and as if I were drawing or attracting the lightning to me. It is not the report but the sight of the flash that affects me. If I am speaking when a flash comes, it will cut off my voice in the midst of a syllable, as though I had been instantly decapitated. Also, it always acts like a strong cathartic for me. None of my relatives were ever so affected, but I have been ever since infancy. I am now forty-six, and all these years have tried the 'shying h se' remedy to no avail.

I am not unfamiliar with atmospheric currents, cloud formation, and the other marvels known of our universe. Have counted between flash and crash always, yet I am just the same as ever.

Mrs. W. R. B."

I am afraid our friend won't get much encouragement out of your letter, will she? Yet I do believe she will overcome her fear of thunder-storms in

the end. I do not understand that the storms affect her just as they do you. I should consider that your condition was a nervous one—a physical one—while her's was a mental one. I don't think my own advice to our friend was in all particulars likely to help her. As it happened, I had not read Flammarion's "Thunder and Lightning," but knowing of it and knowing him to be such an interesting writer, I hadn't a moment's hesitation in suggesting it as an authoritative book on the subject. Imagine my dismay, later, in glancing it over, to find that this particular volume of his is little more than a long catalogue of awful accidents from lightning, and in fact a funereal account of everything disastrous that has ever happened (or so it seemed to me) through the agency of electrical storms. Herewith please find my humble apologies to the inquirer of June issue and my urgent advice not to read "Thunder and Lightning." Never again shall I let my knowledge of a man's scientific standing lead me to suggest a book of his until I have read it. I am looking up a few good books on the subject, and will print their titles in next issue, probably including some one of Flammarion's which gives the other viewpoint of thunder-storms—the viewpoint I was striving to inculcate.

* * *

"Dear Miss Wells:

Who edits 'The Rose Bush,' said to bloom monthly at Cleveland, Ohio? Does it continue to bloom, and where? F. E. B."

Don't know. Its perfume hasn't been wafted in my direction. But some one else has no doubt been gathering its bouquets regularly, and can therefore enlighten us.

* * *

"Dear Miss Wells:

In reply to Mrs. W. R. B., I have such an Allegory in prose by Joseph Addison, in a book styled 'Living Thoughts From Poet, Sage and Humorist,' edited by Daphne Dale and published by The Star Pub. Co., Chicago. J. M. R."

This is in answer to the inquiry for a poem which several letters have since designated as "The Changed Cross," but with differing authors suggested. Now, it seems, we have it in prose. Quite a complication, isn't it? Who wrote it?

* * *

"Dear Miss Wells:

Tell Mrs. M. H. that if she wants sympathy and assistance along anti-vivisection lines, to write Mrs. Elizabeth Stuart Phelps-Ward, Newton Highlands, Mass., and she will get more than she ever dreamed of. This noble woman is devoting her time to this subject and is a storehouse of knowledge. I. H. K."

EDITORIAL DEPARTMENT

—EDITORS—

SIDNEY A. WELTMER

LOUISE RADFORD WELLS

ERNEST WELTMER

The Voice of the Intuitions

SIDNEY A. WELTMER.

Coming down through the ages many superstitions have trickled into human thought. People have thought that certain persons had the power to project evil thoughts and influences into the lives of others; but later discoveries in the realms of mind disclose the fact that each individual fashions his own destiny and that man is swayed by the influences in his environment, or not, just as he chooses.

Whoever believes that an evil influence can be transmitted from one mind to another, opens his mind to that influence. To believe it is to choose it. To admit that such a thing is a fact is to open the mind to receive such adverse thought.

We are wholly responsible for the thoughts that come to us, although sometimes we feel as though we were not. But if unwelcome thoughts come, we are the receivers of them because we have made ourselves receptive to them. Man can choose what thought shall come to him and what he chooses is what will come.

The thoughts that come to us either rise out of our own inherent impulses into such part of our consciousness as we are able to recognize, or else they float in as impressions and thought movements from other minds. But no thought will enter the precincts of a human mind except at that mind's invitation. We can absolutely control the kind of thought, the character of the thought and the nature of the thought that comes to us, and we are the only ones who can.

Man feels a sense of humiliation when he first realizes that he is responsible for whatever thought he thinks, for whatever sensation he feels, for whatever impulses he experiences and for whatever desire he comprehends himself to possess; but the man who becomes a master in the world must reach the conclusion that he alone is responsible for his own shortcomings; then by and by he will experience a sense of exaltation when he comes into a consciousness of the fact that he is master of what comes to him, and he alone. The greatest inspiration that can come into a man's life comes when he knows that out of all the messages that life's experiences bring to him, he can make his own selection.

Investigation of the various phases of mental activity teaches us that thoughts either come into the mind and rise into consciousness, from some mind outside ourselves, or our own intuitive impulses bring the stores of memory up to where we can comprehend them.

Thoughts of a constructive nature in accordance with the law of successive suggestion, constantly accumulate *like* thoughts. Whether such suggestion comes from the outside world, or whether it be an impulse from memory, it will awaken a train of thought of like nature to itself.

The great world of thought is not at all partial. It will give to you whatever you select. The person who is constantly placing value upon his own weaknesses and failures, is open to that thought-world, and the messages he will receive will be like the ones he sends out.

We can get the different voices we want. The voice to which we are

receptive will bring into our life the messages for which we ask. It will bring to the mechanic, as fast as he can apply it, a knowledge of the principles needed to build a machine. It brings to the musician as often as he calls for them and as fast as he can utilize them, the various tones that embellish his composition. It brings to the writer time and time again, little embellishments, little thoughts—and sometimes profound and wondrous thoughts of wisdom—that strengthen his productions, make his arguments stronger a thousand times. It brings to the extemporaneous speaker the sparkling jewels of thought that fall from his lips and entrance the ears of his listeners.

The most encouraging thing about getting these messages from the world about us and out of our own memories, is that we are free to get them as we want them; free to get any kind we want.

While only here and there a great poet in the past courted the muse, or a prophet heard the still small voice of God, the world is filled with people today who recognize that voice. A million souls today in this great commonwealth of ours know how to listen for that voice. Yes, many millions know how to do it; many are listening and many are giving expression to this voice, giving forth in clear and unmistakable terms each tone as it is received.

There is some ground for the psychologist's claim that all of the psychic phenomena to which we have listened in these later days, are themselves the products of mind; because another thing that psychological research has discovered is that the memory has in its records an account of everything that has ever transpired in the world. This being the case, we would not need that another person in all the world should be thinking at the moment we receive thought; only that we be receptive to a certain line of thought, and just as the pebbles rise in the water that has been disturbed, fact after fact of a similar character will then come to the surface of the stream of mind, out of the memory alone.

This voice of the intuitions comes as a voice that makes no audible sound; as an impulse that brings no visible image; as a sentence pronounced distinctly within the precincts of the mind, without the use of words; as a musical tone without an instrument to produce it; as a picture without an artist to paint it; as a mechanical principle without an instructor, with no language in which to describe it; an impulse without any emotion or diction accompanying it that can express it.

This voice or impression appeals not only to the sense of hearing, but it appeals equally to all of the senses and sometimes it is far beyond the realm of sensation.

And now we must learn to be receptive to the things which will make for our own happiness and make us potent factors in brightening the lives about us. When we have learned all that men have acquired by listening to this voice, heeding these impulses, trusting these desires, confiding in these impressions and relying upon these messages, a new impulse will awaken in our lives and we will attune our ears to catch the most perfect harmonies of the realms of the Infinite.

Many have learned how to select the message they wish, and millions more will soon know of their opportunity to gather out of their environment the things they so much desire. To such power the world owes all of its past success, all of its present happiness and progress; and will depend for all of its future growth and enjoyment upon what messages are sought, and the manner in which the messages are received which come out of the realm from which steal forth the whispers of this still small voice.

"FAMILY AFFAIRS"

LOUISE RADFORD WELLS.

Mr. and Mrs. Towne of Holyoke and *The Nautilus*—more widely known to fame as "Elizabeth and William"—swept into Chicago the other day on the homeward wave of their three months' Western trip. They walked right into the cheerful circle of calcimine pails doing duty as our offices, (for we were being calcimined again for the fourth time in two months,) and accepted our quite spontaneous welcome as cordially as though it had not been set to a din of pounding hammers, splashing calcimine brushes and the pungent odor of varnish and paint of every description. As for us, we cheerfully dusted a few square inches of chair upon which they might sit without undue fear of ruining their company clothes, and at once proceeded to get acquainted with these our friendly competitors.

We've given the matter due consideration, and we're quite willing to say that they're really very nice!

"Elizabeth"—to give the "fair sect" the first show—is a most attractive, magnetic "personable" individual. (Wasn't "personable" what our grandfathers used to say?) Her first duty to herself is to burn at once all the pictures extant of her, for they bear most audacious false witness—and then corral a photographer who is clever enough to put on pasteboard her sunshiny eyes, her very alluring dimple, and the spontaneous charm of her smile and expression. Even then he'd only have Elizabeth's outside, and that's omitting a vastly interesting portion of her personality—the part we'd like to look into to see "the wheels go 'round"—her active, individual, forceful mind.

We had a few little festivities together, outside the domain of the paint brush, and although Ernest Weltmer and William Walker Atkinson, who, with others, shared our informal joy-feasts, persisted in engaging Elizabeth in such vigorous metaphysical arguments that I could only blink a friendly eye occasionally across the separating table, yet this gave me an opportunity to get better acquainted with Mr. Towne. It's very hard to put a man into words, don't you think? I don't know how to describe him except to say that he made me think of Emerson—an Emerson with a complete twentieth-century business addition to his mental equipment. For Mr. Towne impresses one as an exceptionally keen, level-headed, up-to-date business man on the side of him which pays the grocery bills.

It seemed too bad that they should have arrived to find us in our sackcloth and ashes—otherwise our calcimine and grime—when two days later we would have been discovered seated in state, with our furniture all spick and span, our velvet carpets down, and the framed faces of many New Thought celebrities looking cosily down from our walls. But Elizabeth had a lecture to give July 8th or 9th, at Akron, Ohio, so there was no use in asking her to wait while we cleaned house so that she could see how we

looked in our civilized state. She went away, no doubt, with a mental image of the NEW THOUGHT and LIBRARY SHELF offices as a very noisy storehouse for sawhorses, ladders and a varied and far-from-enticing collection of receptacles for paint.

* * *

By the way, speaking of lecturing, (which sprinkled Mrs. Towne's Western trip to the delight, no doubt, of the people who were able to hear her), everybody seems to be going a-lecturing these days. Henry Harrison Brown just writes me a friendly, talkative letter in the course of which he tells me—though only home a short time from a lecture tour through California—that he is now contemplating a trans-continental tour and will arrange for courses of lessons and for one or more lectures in cities en route from Seattle to Boston. He hopes to start in October and remain on the trip six to eight months. Any town that wants him, would better "speak up" to Glenwood, California.

* * *

Then Mrs. Annie Besant, President of the Theosophical Society, of Adyar, Madras, India, is expected to arrive in America about August first, for a ten weeks' lecture tour, to tell us more of the principal doctrines of Theosophy. The metropolitan papers will no doubt contain announcements of her lectures as their specific dates are decided.

* * *

At Oscawana-on-Hudson, New York, a gathering of New Thought speakers is announced for August 6, 7 and 8, at a New Thought Convention to be held under the auspices of the National New Thought Alliance of which Mr. J. A. Edgerton of New York is President. Both good speeches and musical features are promised.

* * *

It isn't any wonder, with all our notabilities going about talking to gracious and delighted audiences, that whenever a familiar face from New York, San Francisco, St. Louis, Boston, or other regions where do congregate our literary folk—shows itself in our office, my first involuntary query is "Are you on a lecture tour?"

We were pleased and surprised the other day to have our Mr. Hereward Carrington walk in all unannounced—*before we were settled, of course*. We really must have a better picture of him, for the one we are using doesn't "match up," as the children say, "worth a cent." I suppose no man likes to have it blazoned abroad that he is h— well, good-looking, but I feel it my serious duty to "blazon" where Mr. Carrington is concerned. He really can't deny my assertion. Then he is a most entertaining talker—one would guess that from his books—and having had a wide and varied experience in his particular lines has tales to tell that make the more sober and skeptical of us sit up straight and take notice. Of course his latest experience

is perhaps his most interesting. You know—or do you?—that the London Society of Psychical Research recently sent Mr. Carrington and two other investigators to Italy (all three known as “skeptics” in psychic matters, being on record as having detected fraud in every mediumistic manifestation ever coming under their scrutiny) to investigate Eusapia Palladino, the world-notorious Italian medium. As Mr. Carrington is to tell us about his experiences in four articles, to be published in September, October, November and December, to which the one in this number is introductory, I’ll not put them on record here. But they were very wonderful indeed! The big magazines are clamoring for full accounts of all that transpired in that quiet little Italian hotel room, where, closeted with Eusapia day after day, our three investigators probed the source of her power with skeptical minds and trained observation. Yes, the big magazines are clamoring—and no doubt some of them will get what they ask for—but *we’ve* got it! When you read Mr. Carrington in the succeeding issues, just don’t forget to congratulate yourselves upon being able to find in our—your—magazine what some of the biggest and most conservative magazines of the country would be tickled to death to secure for their pages. We’re growing! (I just mention this in passing, so that it won’t be overlooked!)

* * *

New York has been good to us this last month, for just following Hereward Carrington, it cast up Dr. Henry Frank upon our shores. His “Fundamentals of Success,” which was published serially in NEW THOUGHT a year ago, brought him into very friendly relations with our readers, and we were especially glad to see him, since it gave us the opportunity to talk over with him a series of articles which we shall begin to publish with the fall months. They are along success lines, being for the business man and woman—and incidentally for *every* man and woman, since the principles which mean success in business, are the very ones which mean success in every other walk of life. I’ll make full announcement of the series, giving a comprehensive outline of just what it is to contain, in a succeeding issue of NEW THOUGHT.

That question of “Are you lecturing?” nearly fell off the tip of my tongue when Dr. Frank’s face appeared in the door, for that’s one thing that Dr. Frank does just a little better than anybody else. It takes a silvery tongue indeed to wile me into active admiration before a lecture platform, but Dr. Frank’s tongue has done it in the past and I shall always be glad of any opportunity to put myself under its spell again.

I say the question *nearly* fell off my tongue,

SURPRISED HIM.

Doctor’s Test of Food.

A doctor in Kansas experimented with his boy in a test of food and gives the particulars. He says:

“I naturally watch the effect of differ-

ent foods on patients. My own little son, a lad of four, had been ill with pneumonia and during his convalescence did not seem to care for any kind of food.

“I knew something of Grape-Nuts and its rather fascinating flavor and particularly of its nourishing and nerve-building powers, so I started the boy on Grape-Nuts, and found from the first dish that he liked it.

“His mother gave it to him steadily and he began to improve at once. In less than a month he had gained about eight pounds and soon became so well and strong we had no further anxiety about him.

“An old patient of mine, 73 years old, came down with serious stomach trouble and before I was called had got so weak he could eat almost nothing, and was in a serious condition. He had tried almost every kind of food for the sick without avail.

“I immediately put him on Grape-Nuts with good, rich milk and just a little pinch of sugar. He exclaimed when I came next day ‘Why, doctor, I never ate anything so good or that made me feel so much stronger.’

“I am pleased to say that he got well on Grape-Nuts, but he had to stick to it for two or three weeks, then he began to branch out a little with rice or an egg or two. He got entirely well in spite of his almost hopeless condition. He gained 22 pounds in two months which at his age is remarkable.

“I could quote a list of cases where Grape-Nuts has worked wonders.”

“There’s a Reason.” Read “The Road to Wellville,” in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

because before it had got far enough to be really vocal, Dr. Frank answered it. I think I must have had what the novelists call a speaking countenance. But he wasn't lecturing. Well, he will be some day, and then we must all go to hear him.

* * *

These have been busy weeks with us.

In the morning's mail I was lucky enough to receive a letter which should have made even the postman smile, through carrying it, it was so bright and witty; and I want to quote one little paragraph thereof, as a sort of text to which I may add a feeling postscript:

"Is it not a Scriptural proverb which states that the way of the transgressor is hard?" writes Miss Bubblebright (as I feel moved to call her). *"Well, I'll bet the way of the working housekeeper will beat it a mile for hardness and then be a whole lot to the good!"*

She speaks with feeling, doesn't she? Well, I wish I could think of something about three times as emphatic and, say, half as bright, and use it as a faint hint of the fate of people who move into offices which are in process of being built—meaning, by "people," ME.

I get lots of amusement out of telling my troubles—and here I am with a clean sheet of paper and a pencil, and nobody around to stop me, and I mean to sit right here and put it all down. ALL? I couldn't. It's too grievous a tale. But I am going to say that since the first of January I have been as deserving of pity as The Man Without a Country. For if I've had a country—or anything else—I couldn't find it! It's been nailed up in boxes, and on railroad cars, and in storage rooms, and barricaded off from me by painters' ladders and calciminers' ladders and awning men's ladders, and janitors' ladders, to say nothing of regiments of buckets; paint buckets, and calcimining buckets, and varnish buckets, and at rare, rare, rare intervals, even water-buckets.

January, February, March, April, May, June, July—my, but it reads short to feel so long! First we—well, I guess, after all, I won't take you clear down the line. I've forgiven January, and February, and—yes, March—and perhaps April—but May, June and July rankle in my soul.

Did I tell you we were to be in our new and completed offices by May 10th? If I didn't, you're the only person I've missed. I've got so I say it in my sleep—"You know our new offices were to have been completed May 10th," etc., etc.

"Were to be!" Yes! But May 29th saw us with chastened spirits entering for the first time our office doors—or, rather, entering our office and looking for doors; it was many a long day before we could gladden our eyes by looking at a real door.

Then began a life of variety and excitement. Going home at night with our souls cheered at the memory of one room all done but, say, the varnishing of the floor, the putting up of shelves in the closets, the hanging of the electric light fixtures (mere trifles in our eyes,

since we could point with pride to four neatly calcimined walls and a nicely varnished floor)—going home, I say, with this vision warming the cockles of our heart, we would return in the morning to find one of those treasured walls being entirely torn down to get at some obstinate gas pipes which had to be conducted to other resting places. Following the gas-pipe episode, we would be plastered, would dry for a week, would be painstakingly recalcimined on one wall, floors washed up and everything ready to "settle," when lo and behold! in the morning light the superintendent of the calcimining would cast his artistic eye over the latest product of the calcimining brush; point out, with our sorrowful assent, that it "did not match," and presto! would come the pails again. We were calcimined four times, for various reasons. As floors, we have been painted twice. As doors, we were weeks in being hung. As mere human beings we were driven from pillar to post, sat on tables, stood on chairs, crawled under ladders, upset paint buckets, ruined brand-new gowns, and packed and unpacked, and repacked and unpacked, and re-re-packed and unpacked, letter files, and card files, and books and books and books, until not even an Esperanto vocabulary could have done justice to our pent-up emotions.

And yet we kept good-natured! (Our version!)

Just before the Fourth of July, one fine calcimining day (that's the way we talk now—we don't say a June day or a July day or a warm day or a cool day—but a calcimining day, a painting day, a varnishing day, an awning day!) I came back from an errand, to find Ernest Weltmer serenely in possession of the one chair we had set aside for company—Ernest Weltmer, looking big and broad and brown and full of energy. For once I didn't start to say "Are you on a lecture tour?" because I was too much interested to find out how long he was going to be in town, when he had arrived, what he was going to do, and other items of interest. Both of us having all sorts of plans up our sleeves for a continually bigger, better, brighter, broader NEW THOUGHT, the prospect of being able to get together and talk it all out was very satisfactory indeed. But I found out that we were only one spoke in Ernest's wheel of adventure, and that he hadn't come "a-roving, a-roving, a-roving," like the "three knights" of the children's game, just to see us.

I had, at once, however, a swift vision of how pleasant it would be to get our Chicago subscribers together, that Ernest might make their acquaintance—but there, alas! right in the foreground were the calcimining pails—and Ernest said he just had to go home by July 5th.

But he didn't go—and the calcimining pails did! Wednesday noon I sat down and wrote a little card to our Chicago subscribers, and Wednesday night the printer had it ready to address, and Thursday morning, through the girls staying way, way, way over hours, all the post cards were addressed and in the mails. And the card read like this:

"NEW THOUGHT"

850-854, 215 Wabash Avenue, Chicago.

"July is pretty hot weather for a 'House-warming'—but the new offices have to be started right, just the same.

"Won't you drop in informally, Saturday, July Tenth, from 2 to 6 p. m. or from 8 to 10 p. m., just to say 'how do you do,' have a cup of frappé, listen to some music and meet some of the writers you have known so long through the pages of NEW THOUGHT—William Walker Atkinson, Uriel Buchanan, Paul Case, etc.? They'll be 'dropping in,' too. And through our good luck Mr. Ernest Weltmer has just turned up in town for a couple of days, and we've nailed him down till after Saturday. Come and meet him. He's pretty nice!

"Nothing formal—just 'homefolks,' you know. If it isn't too much trouble, drop me a card as soon as you get this, and say 'I'll be there Saturday afternoon,' or 'I'll be there Saturday evening'—then there'll be sure to be enough frappé to go 'round!

Yours cordially,

LOUISE RADFORD WELLS.

P. S. By the way, if you are interested, we might get Mr. Ernest Weltmer to give us a talk on Telepathy, telling us some of its marvelously interesting possibilities, as demonstrated by his personal experience and investigation."

Yes, even the calciminers couldn't daunt us permanently. Thursday we were calcimined for the fourth time; Friday we got our furniture in and our rugs down and hung our pictures; Saturday morning the awning men got the awnings up, the chairs arrived for my own private office, and by one o'clock we were clothed and in our right minds and ready to receive the guests. And you would never have guessed, I am sure, that our very creditable offices (if I do say it as shouldn't) had come up out of chaos only twelve hours before.

For us who "received"—Ernest and Mr. Buchanan, and Mr. Atkinson and Mr. Case, and Miss Metz and Mrs. Morse and I—it was a most delightful afternoon and evening. I had not supposed more than twenty or thirty people would "drop in," the notice was so short, the day so hot, the lure so mild a one. But fully five hundred of the friends of NEW THOUGHT turned up to help christen the new offices and make us all feel happy.

The offices *did* look pretty. I didn't pretend not to be proud; I just stood around and *made* people say, "Isn't this pretty!" and, "Isn't this charming!" You see, they looked terribly good to me, for I had a memory to live down!

THE LIBRARY SHELF and NEW THOUGHT offices are together, which gives us both lots of room. First our great big reception room, lined with book-cases, and in its center a big table scattered with books and sweet with flowers. Then come the three other offices, the prettiest of which—and I say it right out loud—is mine. All the rooms have great rugs of green Wilton velvet, the walls are a soft green below the picture rail, which is a third of the way down the high walls. From the picture rail to the ceil-

MESMERIZED.

A Poisonous Drug Still Freely Used.

Many people are brought up to believe that coffee is a necessity of life, and the strong hold that the drug has on the system makes it hard to loosen its grip even when one realizes its injurious effects.

A lady in Baraboo, writes: "I had used coffee for years; it seemed one of the necessities of life. A few months ago, my health, which had been slowly failing, became more impaired, and I knew that unless relief came from some source, I would soon be a physical wreck.

"I was weak and nervous, had sick headaches, no ambition, and felt tired of life. My husband was also losing his health. He was troubled so much with indigestion that at times he could eat only a few mouthfuls of dry bread.

"We concluded that coffee was slowly poisoning us, and stopped it and used hot water. We felt somewhat better, but it wasn't satisfactory.

"Finally we saw Postum advertised, and bought a package. I followed directions for making carefully, allowing it to boil twenty minutes after it came to the boiling point, and added cream, which turned it to the loveliest rich-looking and tasting drink I ever saw served at any table, and we have used Postum ever since.

"I gained five pounds in weight in as many weeks, and now feel well and strong in every respect. My headaches have gone, and I am a new woman. My husband's indigestion has left him, and he can now eat anything." "There's a reason."

Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

ing—about four feet—the walls are a warm cream color (which I call buff, always corrected by the calciminer), to match the ceilings. In the middle of my room stands a handsome flat-topped mahogany desk with a plate-glass top, and on it lies a low flat dish of sweet peas and ferns (later it will be something else). The comfortable arm chairs and swivel chair are mahogany and black leather. There is a green wicker couch—I don't know what for, but just because we had it—piled with soft green leather pillows. The wall, though, is the *real* room, determining its whole atmosphere, and making it the kind of a room I am glad to be able to live in, and ought to be able to write in. For, all 'round about, in square frames and oval frames, in dark frames and light frames, in big frames and little frames, hang the portraits of the writers we all know so well—William Walker Atkinson, Ida Gatling Pentecost (with her autograph and "Lovingly Yours" slanting across one corner of the picture), Felicia Blake, Uriel Buchanan, Dr. Henry Frank, Dr. Leon Elbert Landone, Melanie Alice Weil, Louise Rice, etc., etc. I have never had any office which feels so like "home" to me. I am perfectly content when the door shuts me in, no matter if work is stacked up mountain high before me. The room has two immense windows looking west, with no intervening buildings for some blocks. In fact, I look right down an avenue of sunlit, windswept space to the big Government building with its impressive dome. We're up high above the noise and dirt, up above the roofs and the chimneys, up where all the breezes blow and the flies can't fly.

But I'm forgetting the reception! All afternoon people came and went, and chatted and smiled and sipped frappé and said good words to and about each other. And everybody liked Ernest—who was of course our chief attraction—and Ernest liked everybody. In the evening, after about an hour of receiving in our offices, we overflowed across the hall into the big attractive assembly room of the Artcraft Institute (which had been open for our use all afternoon and where our girls, all in white, presided behind the frappé bowls).

Here chairs had been arranged to seat the entire crowd, and Ernest gave us a very interesting talk on Telepathy—what is the hypothesis upon which his investigative work is being conducted (in which you are all taking part), what is sought to be accomplished, what has been and is being accomplished—and *why*. More people kept coming and coming, and more and more chairs had to be produced, until the big assembly room overflowed into the hallways. That was pretty flattering, wasn't it, on a two days' notice?

We hadn't intended to do anything more than just what our Saturday cards had promised, but Mr. Northrop, the former president of the World New Thought Federation, was present during the afternoon and insisted that Ernest should speak to a Sunday morning audience. So that's what finally happened. On Sunday morning a small impromptu audience (no, not so small after all—most of the chairs in the assembly room were filled,) gathered again in the pretty Art-

craft room, and with Mr. Northrop and Ernest on the platform, a New Thought morning service was held.

Ernest talked to us on "Human Possibilities" and made one of the best talks I have heard in many a day—full of fire and enthusiasm—helpful, sane, practical. I couldn't help noting the faces as the people came out after the meeting, stopping to shake hands warmly, speak their pleasure and wish we would plan regular meetings—and everybody looked vitalized, stirred up, *alive*. That's the best test of whether a talk is worth while. Haven't you been to a lecture and watched the people all coming out, looking like dead fish? I have, and it was because they hadn't been *given* anything but dead, cold thoughts.

One point Ernest made, pleased me immensely. He was speaking of "going into the silence," and he said that in his estimation, going into the silence, as sometimes practiced, was very close to dishonesty.

Why? And when?

When we went into the silence to ask for something for nothing! He said—and he said it well and ringingly—that everything in this world is the product of labor—it didn't fall from heaven, it came at somebody's expense; and that if we went into the silence to ask for a sack of flour or money to pay off the mortgage, or even food to eat, we asked for something which had been earned by another's labor, and if the only payment we intended to make for it was our earnest prayer in the silence, then we were robbing the producer of the thing we desired.

He went on to say that if, however, we went into the silence to develop our own *powers*, to get in touch with forces which should vitalize and inspire us, to learn how to give the world the full equivalent of all we desired or longed for and so obtain it, then we were using the silence in the right way.

That's self-respecting, rational, vital New Thought, the kind that knocks the props out and makes us stand up straight alone, *and do our own work*. I like it!

We have had so many urgent requests and pleas for the inauguration of some New Thought meetings regularly in Chicago that we have begun to give the matter serious thought.

I don't know what may come of it, but when the summer is over, people back from their vacations, and we with a little more leisure on our hands than the last months have afforded us, I rather think we shall find some way to grant what seems to be a widespread and earnest desire, and arrange a meeting-place, lectures, and Sunday morning services, for our big Chicago New Thought family. In the meantime, all Chicago readers who are interested in such a plan, who would like to be notified if meetings are opened, or who have any particular suggestions or desires they would like to see gratified, may drop in at the offices, talk things over and leave their names on record. Don't come just *any* day, because I'm apt to be at the printer's or so busy working away behind closed doors that the girls daren't call me forth,—but *Thursday afternoon of each week* I'll try to keep free from proof and advertising men and printers and

"copy," so that I shall have plenty of leisure to see any of you who care to drop in from two to five. *Every week Thursday from two to five*, therefore, I'll be "at home," and only too happy to have this opportunity to get into close relations with our readers who have so long been "friends by mail." Once in awhile, of course, printers may be inexorable and some Thursday afternoon be spoiled, but I shall try not to let this occur. And I look forward to many pleasant hours through my Thursday afternoons. Everybody invited!

* * *

There is one particular advantage of our new offices, which I have failed to mention as yet—and that is, our neighbors. Right next door to us, and across the hall from that, and beyond the hall from that (taking up the bigger part of the entire floor), are the headquarters of The Artcraft Institute, with Mrs. T. Vernetta Morse at its head. And everybody connected with the organization, from Mrs. Morse down, talks New Thought, and teaches New Thought, and *practices* New Thought—and doesn't call it New Thought at all!

You will agree with me that they are good neighbors when I tell you that on the occasion of our Saturday reception, they threw open their Assembly room to us, and yielded up their household gods (even to silver spoons!) for our use and pleasure. As the assembly room is an immense room, with pictured walls, piano, platform and a very *distingué* "Artcraft" air, we sang little songs of praise when Mrs. Morse just opened her doors, as it were, and took us in. It was well she did, for we couldn't possibly have managed the evening lecture without a lecture hall, in view of the large number who were present.

If these permanent meetings materialize in the fall, it will be delightful to be able to engage the Artcraft assembly room, and be able, besides, to overflow into our own big suite of offices for children's classes, private conferences, etc., etc.

I want to tell you something about the Artcraft Institute, it is such a unique institution and stands so strongly for the very things New Thought teaches as to individual powers, individual thought and expression. The Institute is school, club and workshop combined. Its motto is "individual education," and it takes people and

helps them to express themselves along their own individual lines. "*Education is not merely receiving, but giving, not only learning, but doing, and no two people can be educated alike*," they say. Their aim is to meet individual conditions and "teach the way to success through whatever channels in life may be best suited to the individual." So you can learn to build chairs, if you will, to make a gown, to print a book, to weave a basket or make a copper bowl, but whatever you do *it must represent your best*.

Some of our girls have been immensely interested, and when the night classes in dress-making start in the fall, they will contain recruits from the New Thought offices.

The assembly rooms are open at all times to members of The Artcraft League; and musicales, dramatic recitals, lectures and other forms of entertainment are provided twice a week the season round, without charge. Then there is a Guild Department where people can register who want an avenue of usefulness, a way to dispose of the products of their brain or fingers. Musicians, lecturers, public readers, fine needlewomen, etc., are invited to register; and people who need services of any kind are supplied by the Guild Department. It does more: it answers questions, furnishes information, etc., etc. All of these privileges are free to members of the Artcraft League, whether resident or non-resident.

When you come to see us the next time you are in Chicago, I'll take you in next door—if you remind me—and show you some of the beautiful work the Artcraft students do—mission furniture, and brass jars and bowls, and leather articles and stenciled hangings, and fine embroideries—and *stylish dresses*.

* * *

The laughing baby on our July cover was a *real Weltmer*. The picture was only ready at the last minute after the magazine had virtually gone to press, so there was no time to formally introduce the only baby in the Weltmer family, the thriving son and heir of Silas A. Weltmer. Professor Weltmer's second son.

Ernest wrote me in sending the picture that it was the picture of the most consistent follower he knew of New Thought doctrines, and an *ardent advocate of the milk diet!*

75 CENTS FOR 25 CENTS!

We have bought up the entire new American Edition (just brought out) of the famous Edinburgh Lectures on **MENTAL SCIENCE**, by JUDGE TROWARD, (Late Divisional Judge, Punjab).

Mental Science can enable us to make our lives what we will, and this book lays down broad general principles a study of which will enable the student to make proper application of his powers *and secure in his own life the results he craves*.

The book is a valuable, "meaty" course of lectures by a widely known teacher and lecturer, famous alike in our country and his own.

The English edition of this book has met with a wonderful sale abroad and large numbers have been imported into the United States (upon special orders,) selling always at **Seventy-five Cents** (paper covers). The American Edition is bound in stiff art paper covers, 120 pages, printed with new type on good paper, and with American enterprise has been brought out to sell at a price which would put it rapidly into the hands of the entire New Thought public.

WE WILL FILL YOUR ORDERS AT 25 CENTS as long as this edition lasts. *You are getting an extra first-class edition at 50 cents less than its regular price!*

THE LIBRARY SHELF, (LOUISE RADFORD WELLS, Manager,) 850-54 McClurg Bldg., Chicago

The Telepathy Department



ERNEST WELTMER—Director.

It is still warm weather, still vacation time, but with the Telepathy Lessons and Instructions now distributed, and in the hands of all members of the Telepathy Class, I wish to urge upon you who are working together with me in this Experiment, the closest attention to its requirements, and your most earnest co-operation.

The last few months have been months of waiting—waiting for the new members to come into the Circle and adjust themselves to the conditions and requirements familiar to the older members of the Experiment; waiting for new and complete instructions (to which I have given so much care and thought) to be made ready by press and printer and distributed to even the farthest distant of our co-operating friends; waiting for our Telepathy work, already of such large proportions, to be even more carefully systematized to cover the broader field we now embrace.

The period of waiting has, however, come to a close. THE TELEPATHY CALENDARS, which are, in fact, *complete books of instruction*, of which the Calendar feature is but the smallest part, are issued and in the hands of all who have registered as desiring to participate in the Telepathy work. I say all; but in mailing so many thousands of packets, it is more than likely that errors in address may have crept in, with the result that some few Calendars may have been missent. There is also the possibility of an occasional loss in the mails through torn wrappers, etc. Therefore will all members who have heretofore registered, but have not yet received their Calendars with Lessons and Instructions, please notify me at once, that the error may be promptly corrected?

The Telepathy Calendar is, in reality, as I have said before, a book of 106 pages, with each page larger than a magazine page of NEW THOUGHT! Fifty-four of these pages contain a complete course of lessons in sending and receiving telepathic communications; and, in addition, a practical "Success Course"—*two courses which, if published in book form, would make a volume of 150 to 200 pages!!*

The Telepathy Calendar puts into words the work, experimentation and investigation of years, and presents Telepathy to you not only on a scientific basis, but on a clear, understandable, *practical* basis. It shows you how to use it, what you may accomplish by it, and helps to put into your hands a power which we have been accustomed to think of as elusive and intangible. Not without work, understand! No! But the very purpose of the Course of Lessons which is going out to members of the Experiment is to show them *how to work to the best advantage*. Some idea of the character of the lessons may be gained from the outline which we print in another portion of this Department.

THE SUCCESS LESSONS, which are combined in the Telepathy Calendar, are in no way connected with the Telepathy Experiment, although primarily for the use of the members of our Success Circle, and do not depend upon its conditions for their application or assimilation. They are meant to bring the principles of success within the grasp of every reader, are non-technical, practical, and earnestly designed to be productive of real material help.

ACCORDING TO A WRITER IN THE LEADING MEDICAL JOURNALS FOR MAY AND JUNE, 1909,

17,600,000 AMERICANS NOW PATRONIZE DRUGLESS AND KNIFELESS METHODS OF HEALING

SUGGESTIVE THERAPEUTICS is the only accurately scientific and complete System of Drugless Healing. It makes clear why **all** methods cure **some** cases. It has cured 67% of cases treated, 85% of which were abandoned to die by other systems.

The parent school which has been declared to be "Legitimate and Lawful" by the U. S. Supreme Court is **THE WELTMER INSTITUTE OF SUGGESTIVE THERAPEUTICS OF NEVADA, MISSOURI.**

WE NOW FURNISH A COMPLETE MAIL COURSE

In this course, we tell you not how to **experiment**, but **JUST WHAT TO DO!** Everything taught in the course is a statement of or a deduction from an actual experience in the author's life and practice. The lessons of the course are the literal transcripts of the lectures delivered before the classes in attendance. Each point is explained! Each question asked by the students is answered and appears in the lessons. Ministers and doctors have asked many questions; since the recent introduction of Suggestive Therapeutics into the Churches and Medical Universities—all of these are answered. Even the proceedings in the clinics are shown, the black-board diagrams, and **everything that the student in actual attendance gets**, except the voice and gestures of the lecturer, is arranged in such a systematic manner and presented in such profound yet simple style, that the person who reads could gain little additional by hearing the lectures delivered.

The author began his study of Therapeutics more than 30 years ago. He completed a course in Medicine at 19 years of age. He has taught 18 terms in public schools and colleges, during all of which time he was continually studying, experimenting and freeing himself from limitations and disease. The last 12 years he has done nothing but teach classes, write books and instructions, perform experiments and **Heal the Sick.**

He understands human nature—he knows what certain actions cause men to think—he knows how certain thoughts and suggestions cause men to act. He knows **HOW** to stimulate a certain desire and furnish a plan that will cure a mental habit. He knows **HOW** to stimulate the nerve, control the blood supply and relax the tissue that will cure organic disease. He knows how, because he has done just that and nothing else for 12 years. He tells you how in a way through which you get the advantage of all his experience.

In addition to the complete transcripts of the lectures delivered before the students in the classes of the Four Year Course taught in the Home School, we furnish "**The Practice of Suggestive Therapeutics**," a manual showing illustrations and giving full instructions for the diagnosis, treatment and regulation of cases of all manner of disease, specifying the kind of treatment, exercise, etc., etc., for the cure of a disease. Also the book "**How To Succeed**," together with supplements giving latest discoveries, etc., and the privilege of personal correspondence. For full particulars and prospectus,

Address: WELTMER INSTITUTE OF S. T., DEPT. M. C., NEVADA, MISSOURI

For twelve years he has been located at the same spot and has been the most remarkably successful healer in the world. 100,000 abandoned cases have been cured, 40,000 students have been taught to heal, and are now doing the work. What he knows has brought to himself and others untold happiness and many thousands of dollars.

Its value to you is limited only by the extent of your efforts to serve humanity and achieve.

Although you can quickly achieve Health, Wealth, Happiness and all the heart holds dear, for yourself, as the testimonials below will show, yet please do not take this course for the *sole* purpose of getting rich from the practice.

IS THIS YOUR LIFE WORK?

Whether old, young, educated or ignorant, if you are sincerely enthused over the good you will be enabled to do, you can **BECOME A MASTER**, you can succeed. **YOU MAY BE ESPECIALLY TALENTED.** No other profession offers such great opportunities.

No other study offers such great returns in **Self-Mastery.**

It teaches you self-reliance, composure, forceful thinking, direct argument, and the perfect use of the memory, focusing all your experience to your immediate needs, **IN ANY LINE OF WORK.**

"I am the happiest man in the world. Health perfect. Am too busy if anything. For seven years I have brought health and happiness to others. I have earned a nice home. Receipts last week \$583.00. Just paid five thousand dollars for a new home."—Chas. H. Mason, 512 Clinton St., Camden, N. J.

"I have met with the most unexpected success, in curing diseases, also financially. During the last five years I have made more than \$13,000.00. I have \$10,525.00 on interest here in the city at 8 per cent. Yes, I can make more in three months than I could before in a year. I made \$2,800.00 last year and I did not work more than six months. I shall continue the healing of the sick, for this is my life work. I like it better every day."—John P. Barton, Talledego, Ala.

The above two courses of lessons represent only one-half of what is contained in the Telepathy Calendar—the remaining half provides for members a complete system for keeping track of all messages sent or received, and for daily thought-culture and concentration. For each day a thought is given, as a basis for concentrative self-development, and a space also provided upon which the member is requested to preserve a record of his *own* best thought for the day. This carefully planned “course in right thinking” (for that, in effect, is what it is,) should be productive of valuable results during the six months it covers.

The Calendar also contains, of course, mailing blanks for transmitting to me weekly the messages received by the members.

* * *

I want right here to emphasize, again, that *the Telepathy Experiment, in every branch and detail, is FREE*. There is absolutely no charge to members, the work being conducted in the interests of Science and with the aim of providing an immense amount of data from which new and important deductions and discoveries may be made.

The expensive Telepathy Calendar is FREE—membership in the experiment is FREE—the health benefits extended to members through the Telepathy work, are FREE—the advantages of, and membership in, the branch of the work known as our SUCCESS CIRCLE (and including the comprehensive Lessons in Success contained in the Calendar) are FREE. *You can't pay us for this branch of our work!* It represents an expenditure of thousands of dollars on our part—but it represents, too, (and this repays us), *thousands of people helped in health and prosperity*, to say nothing of the gain to Science.

If, through an active appreciation of what you are receiving thus, gratis, you want to make some return—then we say: **PASS ON THE SAME HELP TO SOMEBODY ELSE!** Think of your friend or neighbor who is ill in body, disturbed in mind, poor of purse, and bring him into the circle of good. Let us all help him to move up into health and plenty. There is scarcely one person in the world who would not be the better and happier for the help we could give him through the power of our combined thought working for one end and one universal good.

If we never succeeded in receiving one telepathic message in the words sent, the fact that the *substance* of that message never fails to manifest itself in a wide physical and material upliftment, would be in itself success of the most vital character.

The past month, the health benefits from the telepathic work have maintained their usual high standard; although, because of the mental confusion, insufficient concentration and incomplete understanding resulting from members being unequipped with the new and complete instructions, the attempts to receive the messages sent, in the words of the sender, have been, of course, practically without success. I ask now, however, that members apply themselves to a careful study of the directions for receiving the messages, and closely conform to all requirements—being careful to sit regularly, to induce the proper mental attitude (as directed in the Lessons), and in all of the other particulars to co-operate with us closely. The September issue of NEW THOUGHT, reporting, as it will, practically back work of the Telepathy Class, will probably show no great improvement in results, but if *from the moment of reading these words*, each member of the Experiment carefully, systematically and *regularly* follows the directions given, the reports in the October magazine should show marked and interesting results.

A BRIEF OUTLINE OF THE CONTENTS OF THE 106 PAGE TELEPATHY AND SUCCESS CALENDAR GIVEN FREE TO MEMBERS OF THE TELEPATHY EXPERIMENT

LESSON I. The definition of Telepathy. Telepathy exhaustively analyzed. The views of Scientists, Sir William Crookes, Sir Oliver Lodge, considered and compared. The Hypothesis upon which we base our experiment, *divided into 20 basic principles*, each of them carefully analyzed and explained.

LESSON II. Cultivation of Telepathic Sensitiveness. First Principles. Application of such principles. Exercise of Relaxation. Object of this method. Other methods. The development of psychic powers. Enforcing suggestions of health and prosperity.

LESSON III. How Spontaneous Telepathy is Accomplished. A study of the conscious processes and states of mind. Barren mental periods. Sinking the attention below bodily sensation. Symbolic messages. Sensory distortions. The phenomena of sub-conscious activity.

LESSON IV. Directions for the Experiment. (This chapter contains close instructions covering every detail of the Experiment, the adjustment of differences of time; what to do when occupied at the time for receiving the message, etc., etc.)

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MESSAGES AND REPORTS.

April 22, 29, May 6, 13, 20, 27, June 3, 10, 17, 24.
May 20.

The Message: "TRUTH IS FREE."

Reported results: Two receivers show that they were slightly sensitive, receiving some impression of the meaning of the message sent. Their numbers are, 552B, Pa., 2159B, Mich.

Otherwise, the principal result of the test was that a large number of receivers reported a decided benefit in health.

* * *

May 27.

The Message: "HEALTH IS FREE."

Reported results: Two receivers show in their reports evidence of slight sensitiveness. Their numbers are 2341B, Ohio, and 874 Mo.

Health reports ran even better than usual. No one reported the message with absolute correctness.

* * *

June 3.

The Message: "SEEK THE TRUTH."

Reported results: Three receivers show a fair degree of sensitiveness in their reports. Their numbers are, J. W. H., Ohio; C. H. U., Ala.; F. D. W., La. Yet none reported the message correctly. There was the usual number of improved health reports.

* * *

June 10.

Two Messages: "WORK WITH EARNESTNESS," and "HEALTH IS KING."

Reported results: One receiver, No. 676B, Mass., reported the second message almost correctly.

There was a marked lack of sensitiveness, however, in the other reports. The usual health benefits were reported.

* * *

June 17.

The Message: "THE LIGHT IS BREAKING; THE RACE IS WAKING."

Reported results: The reports of two receivers show very slight sensitiveness. Their numbers are, 2143B, Ind., and 766, Mich. No one received the correct message. The usual numbers of receivers were physically benefitted.

* * *

June 24.

The message: To test the effect upon receivers. None was sent.

* * *

July 1.

The message: "HEALTH TO ALL HUMANITY."

* * *

July 8.

The message: "I LOVE YOU ALL."

* * *

July 15.

The message: "SUCCESS IS OURS."

* * *

July 22.

The message: "KNOW THYSELF."

QUESTIONS AND ANSWERS.

964 B asks how I would account for her feeling an unseen presence in the room when she tried to get the message.

That is what I call one form of hallucination. (Now please do not think that I am accusing any one of being mildly insane or anything of that sort; I merely mean that the impression noted, which more or less approached a sensory one, was without corresponding physical basis.) This receiver was slightly sensitive and received in some degree the impression which, fully understood, would have brought the message to consciousness, but the attention becoming fixed at this point upon this faint impression, the mind got no further with rendering her conscious of the message. In order to account to herself for the impression of a thought from an outside source, she, quite automatically and so far as she was knowingly concerned, unconsciously, built up this idea of some one near her, with the final result as described. This is common experience, as is its more complete form where the receiver even sees the sender, or hears him speak, or feels the touch of his hand. I believe that these experiences are rightly called hallucinations and that they are produced by imperfect telepathic sensitiveness and a tendency upon the part of the receiver experiencing them, to clairvoyance in some of its forms. I think that they also make against the proper reception of telepathic messages. These should be received without any accompanying hallucination or sense impression. However, the accompanying sense impressions will not make any difference if they do not result in, or from, misunderstandings of the messages received.

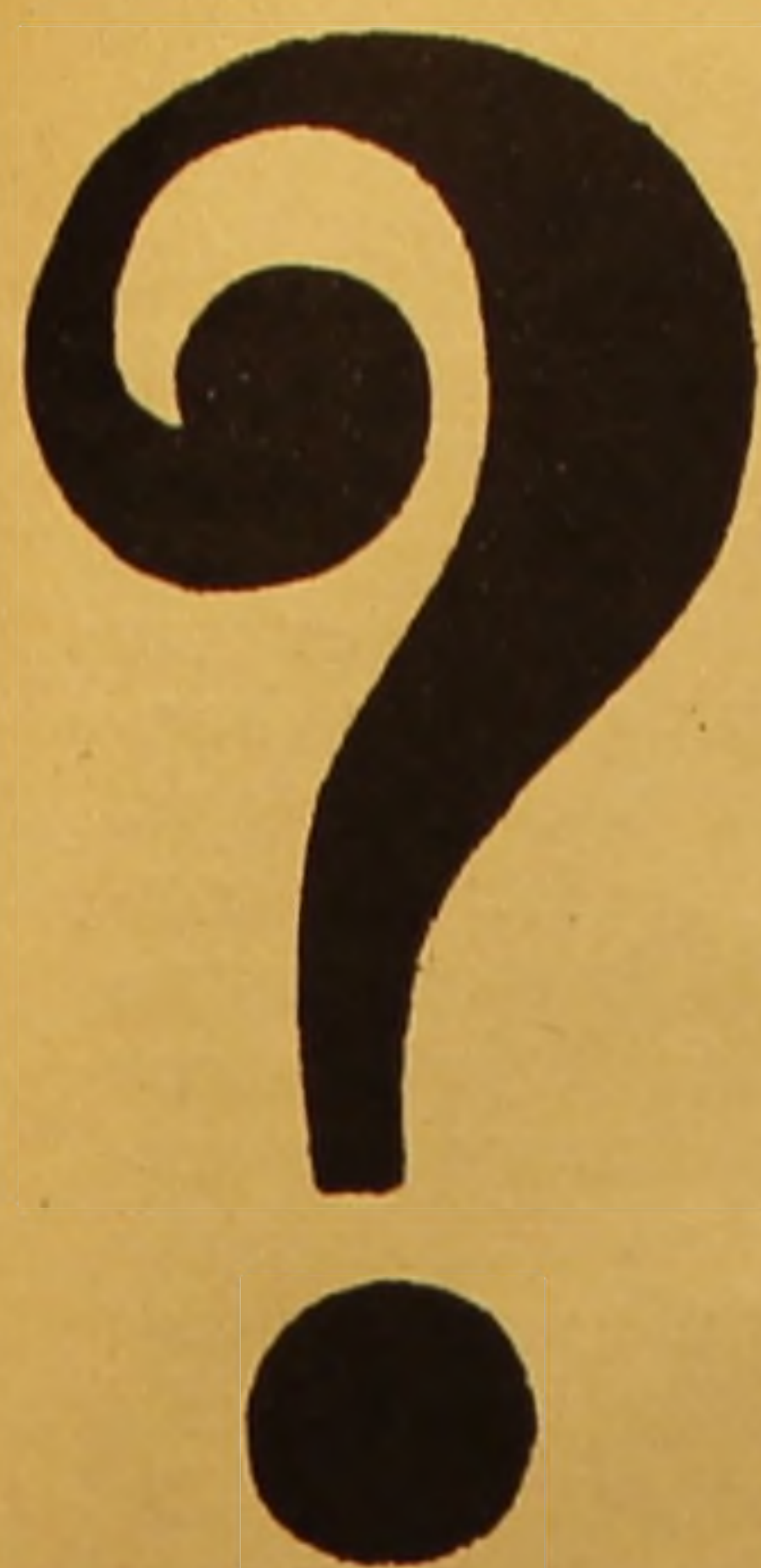
In the foregoing explanation I have taken for granted that the hallucination in this particular case arose from a partial reception of the message. There might be an entirely different source. It might come entirely from the expectations of the receiver and from the suggestions of the occasion and the suggestions that have been received at other times, to be subconsciously remembered at this time, perhaps, producing their only effect in the impression noted.

In characterizing these impressions "hallucinations," I must not be understood as saying that they are false, that they may not convey true impressions, that their roots may not be found in fact; they often convey the truest impressions and many times have been of vast benefit to those who have experienced them. But they have been as false as possible, too. I do not call them hallucinations in reference to the impressions they carry as to their meaning, but only as they present to the senses, or the sense, impressions of physical things which have no physical basis.

* * *

"A Reader," of Fostoria, Ohio, asks if we have a "circle" that "goes into the silence" each week.

That is not exactly what we call the period spent in trying to receive the message and to get into communion with one's own soul and the minds of the thousands who are doing the same thing in every part of the civilized world. But



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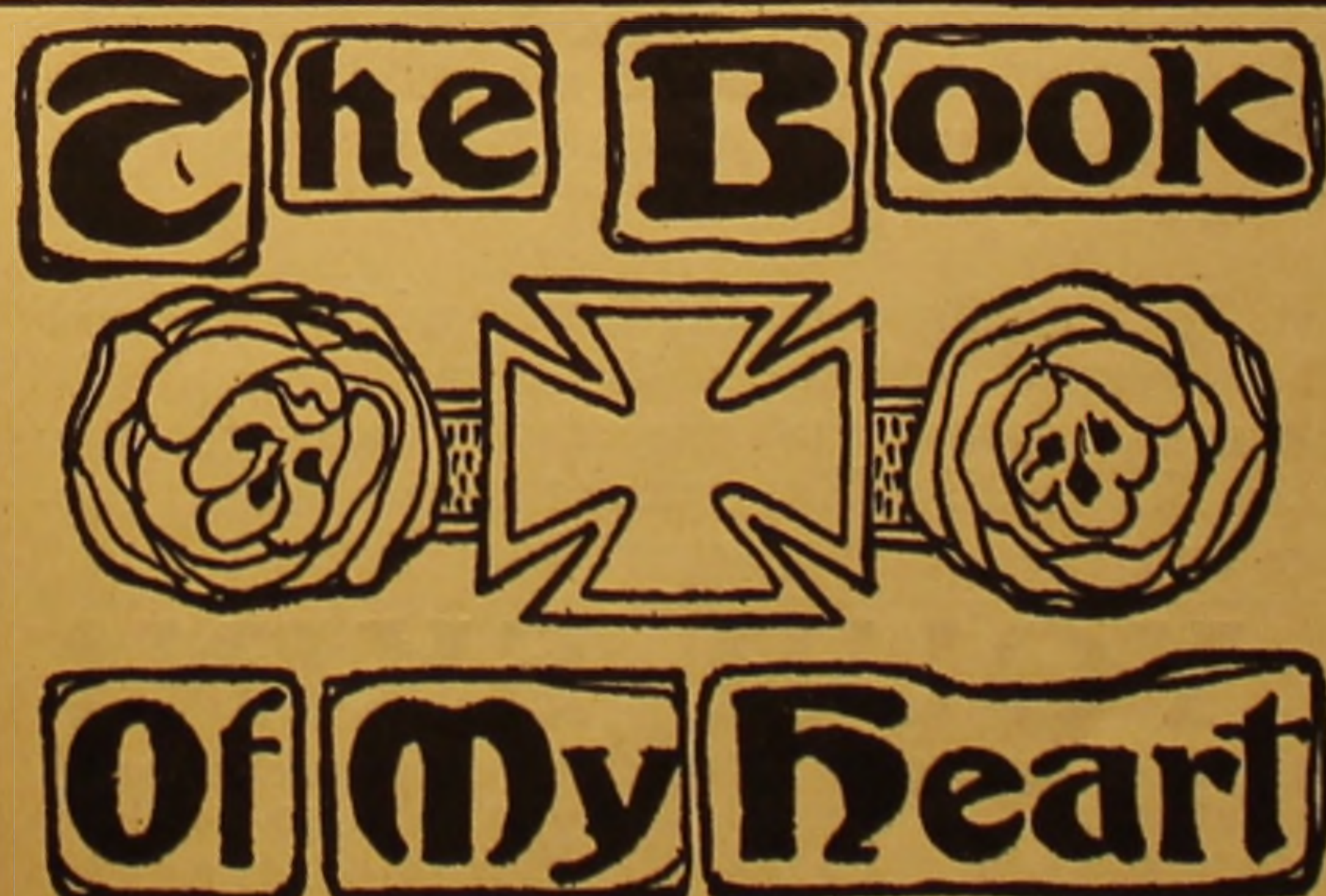
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it amounts to much the same thing. These people all try to spend this same half hour in quiet, looking for some message of help from this center and for the healing vibrations of the thoughts of health that Professor Weltmer and all the receivers are sending out; they try to spend this time with their hearts warm with love for their fellows; they try to get into that close touch with those who are associated with them in the experiment, which will make them able to appreciate the fact of human solidarity; they think good thoughts for all others and open their minds to the same sort of thoughts from all others; they look for health and the other conditions of mind, body and soul that they desire, and, where they enter into the exercise with the proper spirit and in the right frame of mind and carry it through in the proper manner, they reap in large measure the results that they are seeking. I cannot take the space to tell you more about it here. If you wish to learn more and are interested in and desirous of benefiting by it, join the Telepathy Experiment and receive its lessons and practice its exercises. I am sure that you will never regret it.

* * *

A. V. wishes to know what it signifies when she sees stairways so often.

I cannot tell you. It may mean a number of things. There are perhaps many different "dream books" which would give as many different meanings for this particular sort of vision or dream, and there are still other explanations which would accord it an entirely different symbolical significance. I have heard much of this in what passed for spiritualistic seances and in gatherings where the people thought that they were talking "New Thought," but I have never found anything in my own experiences or the experiences recounted by others, that convinced me that there is any other than a superstitious connection between such a vision and any particular subsequent event, except as some idea or expectation or belief of the dreamer furnishes the foundation for it. If you believed that "seeing" or dreaming of a stairway meant that some particular thing was to happen, there is a chance that the occurrence of such a vision or dream would foretell that event. But this would be on account of your understanding of the symbol, rather than on account of any necessary connection between that particular symbol and the event. Some other symbol would have taken the place of the stairs if you had understood it to mean the same thing and the stairs to mean something else. I have seen much to prove that the mind can in a measure, and through some power, foretell events some time before they occur. I do not fully understand what is the source of this power; I am not ready to accept any of the

explanations so far advanced, not even the one which I have myself made for this purpose, although of course, that seems (to me) the nearest approach to the truth, but I am convinced that there is such a power in the mind. If I see that something is to happen in a few days, we will say, I see it at first with some power of mind that is below consciousness—all powers are—and in order to make it conscious I have to render it into some form of expression. All forms of conscious expression are in a sense, symbolical. If I have an understanding that some particular symbol will foretell some certain event, it is perfectly natural, therefore, that that symbol should be the one automatically selected by the subconscious power to present to consciousness the information received. If I have no special symbol, it is likely to take the form of a dream which sees the event taking place in present time or remembers it as having taken place in past time. But the larger part of the symbology of dreams has nothing to do with foretelling the future, tells of nothing except the queer quirks of relation between the different ideas in memory; and most of the "signs" fail, not only in dry weather, but all the time. I have long ago lost faith in them. Too many times have I heard a pretty girl exclaim, "O, my nose itches; I'm going to kiss a fool"; too many times have I waited with what patience I could muster and then, in spite of the fact that I was the only one near, have been disappointed. No, I have no faith in "signs" of this sort, and the symbology of dreams has quite another meaning to me than that which makes it possible for "dream books" to find a market.

* * *

Receiver No. 1339, who lives in Louisiana, writes that he is trying to make some use of what he has been learning through the magazine. It is hardly necessary to say that he has been successful, for this must always be the result of any earnest effort to apply the force of mind to the healing of the ills of man. The case he is trying on is one of a woman who has been suffering with high fever for forty days and nights with never an abatement of her fever or pain. One treatment, after the doctors had given her up to die, gave her relief.

Many a friend stands by and sees another suffer and die while he wishes, impatiently, that he could help, when all that he lacks is the self-confidence to say a simple word with lips or hands, which would awaken hope and bring the sufferer back to health and usefulness.

* * *

Mr. F. P. of Bremen, Germany, wishes to know if the messages will cross the ocean.

I can assure him that they can. Messages sent in our Telepathy Experiment have been correctly received and reported from India.



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BY
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Quips and Jests

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The new minister in a Georgia church was delivering his first sermon. The darky janitor was a critical listener from a back corner of the church. The minister's sermon was eloquent, and his prayers seemed to cover the whole category of human wants.

After the services one of the deacons asked the old darky what he thought of the new minister. "Don't you think he offers up a good prayer, Joe?"

"Ah mos' suhtainly does, boss. Why, dat man axed de good Lord fo' things dat de odder preacher didn't even know he had!"

An Eastern college graduate applied for work in a Michigan lumber camp. He was told to get busy on one end of a cross-saw, the other end being in charge of an old and experienced lumberman. At first all went well, but at the end of the second day the young man's strength began to wane. Suddenly the old man stopped the saw and spat.

"Sonny," he said, not unkindly, "I don't mind yer ridin' on this saw, but if it's jest the same to you I wish you'd keep yer feet off the ground."

A Christian Scientist found his young son doubled up with pain as a result of too frequent trips to the apple orchard, where many choice green apples were to be had.

"What's the matter, Bobbie?" he asked.

"I ate too many apples," said Bobbie; "and, oh, how my stomach hurts!"

"Your stomach doesn't ache," said his father; "you just think it does."

"Well, you may think so," said Bobbie, "but I know. I've got inside information."

Small Elmer and his father had just had a strenuous interview in the woodshed.

"I punished you merely to show my love for you," said the father.

"T-that's all r-right," sobbed the little fellow. "It's a g-good thing I ain't b-big enough to re-return your l-love."

Doctor (to Mrs. Perkins, whose husband is ill)—"Has he had any lucid intervals?"

Mrs. Perkins (with dignity)—"'E's 'ad nothing except what you ordered, doctor."

Two little girls became involved in a quarrel the other day which culminated in physical violence. One of the mothers took her little daughter to task very severely. Wishing to emphasize the enormity of her offense, the mother said: "It's the devil who tells you to do such naughty things." The little girl replied between sobs: "He may have told me to pull her hair, but I thought of kicking her shins all by myself."

"There is no foolishness about religion in southwestern Missouri," says a St. Louis man. "I had occasion recently to visit a town in that section, and while waiting the pleasure of the president of the bank I had business with, caught sight of the following notice posted on the door of a church across the way:

"There will be preaching here next Sunday, Providence permitting, and there will be preaching here whether or no on the Sunday following upon the subject, 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned at 11:30 a. m.'"

A prominent railroad man hurried down the lobby of a Binghamton hotel and up to the desk. He had just ten minutes in which to pay his bill and reach the station. Suddenly it occurred to him that he had forgotten something.

"Here, boy," he called to a negro bellboy, "run up to 48 and see if I left a box on the bureau. And be quick about it, will you?"

The boy rushed up the stairs. The ten minutes dwindled to seven and the railroad man paced the office. At length the boy appeared.

"Yas, suh," he panted breathlessly. "Yas, suh, yo' left it, suh."

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My methods are as far advanced in the science of health, as wireless telegraphy is in the transmission of thought. Why not investigate them?

If you are ill—not up to the mark in every respect—no matter what your trouble is—take time to-day and send for the revised edition of my book "HOW FOODS CURE" just published. It will give you something new to think about, and thinking won't hurt you.

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BALDNESS can be cured, except where it is of extremely long standing, and the head is as smooth and polished as a billiard ball. Bald spots of recent origin can be made to produce a new growth of hair.

GRAY HAIR can be prevented from increasing or spreading or beginning. When very gray it is not so easy to revive. Of course it can be successfully dyed, although gray hair kept properly shampooed, brushed and cared for, is really most attractive. (Once people used to powder their hair to get this effect!) The trouble is it is not often thoroughly clean or properly taken care of.

Every young or almost young person can have beautiful, abundant hair.

Every middle-aged person can keep off baldness, grayness and even start a new hair growth.

Every elderly person can strengthen and retain and even add to his or her hair, while giving it life and freshness.



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"It is my pleasure to order from you another jar of the Russian Hair Grower, having realized great benefit from the use of the first jar you sent me at my request. It has nourished my hair and improved its appearance to a great degree. I at once used shampoo (following directions), and it was very fine indeed—since then an application of the Russian Hair Grower and the hair looks most effective. The shampoo is applied so simply; such a vast improvement over the old method—only one washing of the entire hair! I am still grateful for the beauty results. H."

"Last winter I corresponded with you in regard to the care of my hair, and received a bottle of your 'shampoo,' which has proven a complete cure for the oily condition of my hair. Since same has acted so magically and the following of your directions for 'care of hair' has done so much for mine, I now write to ask if you cannot do something for me in the way of restoring or preventing it from turning gray. Mrs. D. M. B."

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Ways to Earn Money

A PAGE FOR EACH OF US BY ALL OF US.

There has been so much interest shown in Cuban, Mexican and South American lands and other forms of investment, that to be able to turn to some reliable source of information as to values and conditions would have been of immense advantage to a large number of people. Apparently the Government of Cuba has appreciated this condition for we are just in receipt of the following announcement contained in a letter from the Cuban Secretary of Agriculture.

PROGRESS IN CUBA.

"With the beginning of the present fiscal year the Republic of Cuba established a Bureau of Information, President Gomez appointing Leon J. Canova, an American newspaper man, who has resided in Cuba eleven years and has a wide acquaintance with the Island, as its director.

Parties wishing information of any nature concerning Cuba can obtain same, free of charge, by writing to Leon J. Canova, U. and I. Bureau, (Utility and Information Bureau,) Department of Agriculture, Commerce and Labor, Havana, Cuba."

* * *

It is a pleasure to hear the real experiences of people just like you and me, who with nothing but gray matter and grit have "made good" in some walk of life. Here is a letter just received, which should encourage and inspire "the rank and file," for it shows what one woman did without business training or capital:

"Dear Miss Wells:

Possibly my experience may be helpful to some other NEW THOUGHT woman so I give it.

Some years ago when past middle age I found myself suddenly deprived of every dollar, and with four children to support. Being well educated but without business training, I tried several things only to fail utterly. Then I chanced upon the NEW THOUGHT and about the first thing it taught me was that I MUST DO WHAT I COULD DO, NOT WHAT I WANTED TO DO—in other words, that I must try something simpler and more humble than my ambition had aimed at. I became a canvasser—choosing a line of toilet articles which I knew from experience to be reliable. For one year I canvassed, earning at first from forty to fifty dollars a month. Then I adopted a plan of advertising, which quickly increased my business, and I no longer went out, but sold from my own home alone. I earned never less than an average of one hundred dollars a month, and several times three times that amount. Nervous prostration, following a shock, greatly crippled my earning capacity, but in five years I found that my business had paid about seven thousand dollars—an amount I could never have earned in any other way. The teachings of the NEW THOUGHT, which gave me courage to persevere, and faith in my own ability to

conquer; the choice of an absolutely reliable article to handle; and an intelligent method of advertising, with business integrity and fair dealing, quickly increased my business, and I no longer went out, but sold from my own home alone. I earned never less than an average of one hundred dollars a month, and several times three times that amount. Nervous prostration, following a shock, greatly crippled my earning capacity, but in five years I found that my business had paid about seven thousand dollars—an amount I could never have earned in any other way. The teachings of the NEW THOUGHT, which gave me courage to persevere, and faith in my own ability to

Mrs. S. W. H."

* * *

"Dear Miss Wells:

I'm a reader of NEW THOUGHT, and the other day when I read the letter from F. C. J. in answer to F. D. A. concerning Homesteads, I wondered if I could find out from F. C. J. just how to go about it to file on a claim, etc. I have always wanted to try it and while I'm only a woman, I've thought for years that going to some western place to build a home would be the only life. I have little or no money to invest, so if F. C. J. has the time I'd be more than thankful if he could tell me if he knew of any *free lands*, etc. I read his letter 'Get in the Game' in your June number and was very much impressed.

I didn't know how to go at it exactly to get the information I want.

F. A. D."

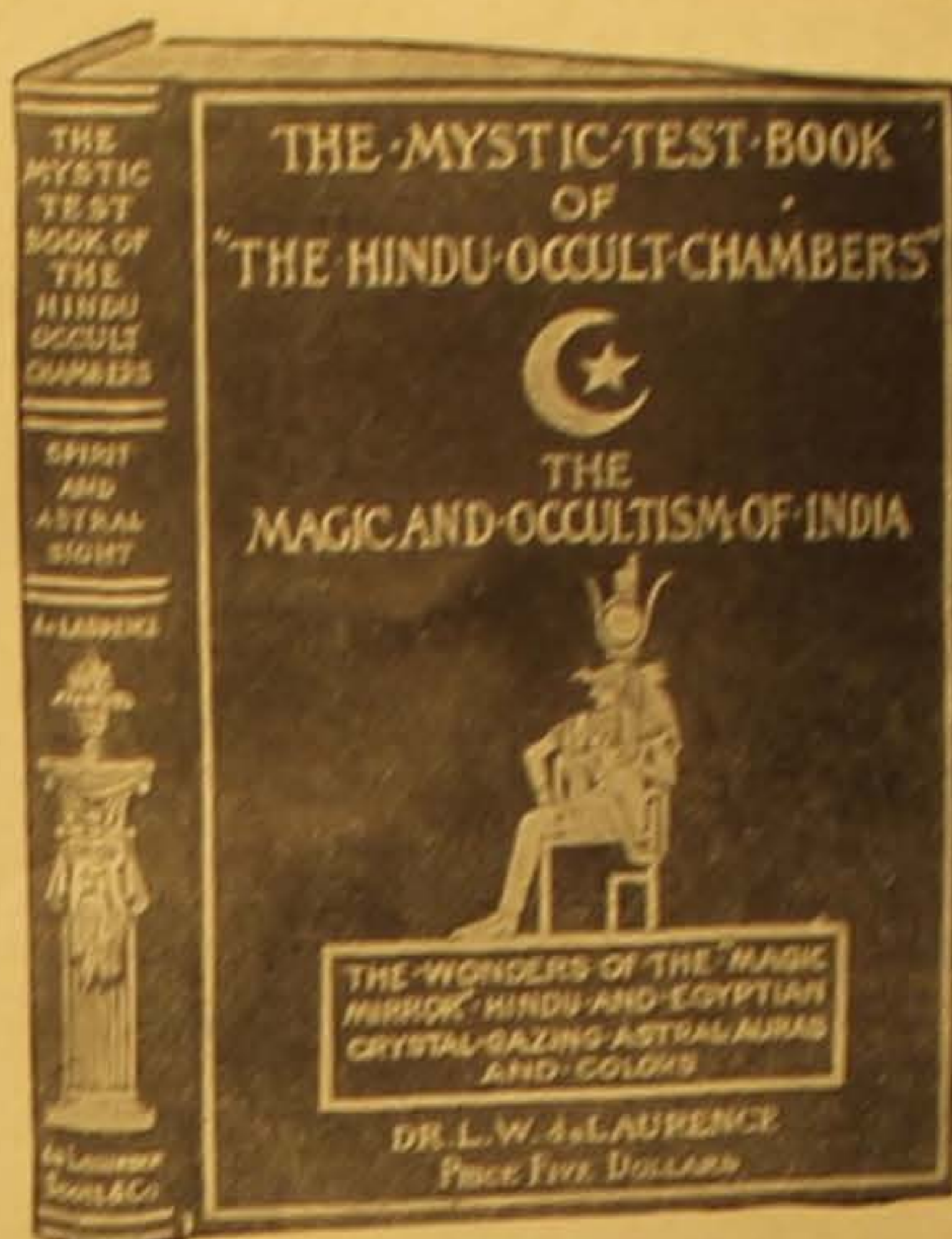
Whatever F. C. J. writes in reply, we will be glad to print. I wish you had access to NEW THOUGHT for September, 1907, for it contains a long article on "Taking Up a Homestead," with all the particulars you need and desire, and in addition some personal experiences of subscribers. What you should do, first, however, is to write to the Land Department, Washington, D. C., and ask for their booklet "Suggestions to Homesteaders," also for book giving list of unappropriated public lands in the entire United States. These booklets will be sent you *without charge*, and contain full directions for taking up a homestead, as well as full list of the lands open to homesteading.

* * *

"Dear Madam:

Replying to 'Mrs. C. K.' in the April number of NEW THOUGHT, while I am not a farmer with practical knowledge of farming conditions in Mexico, I can partly reply to her query. The Rio Tonto Valley in the State of Oaxaca is very fertile and it is possible to raise from two to three crops a year there. Conditions are crude and methods primitive, and, of course, the climate is excessively hot. Any one with a practical knowledge of farming gained in the United States would find it uphill work in this country, where a forked stick is still almost universally used to turn up the earth for sowing instead of using a plow. Then again, a foreigner would find it difficult to handle the native labor which is scarce and very poor; he would find the roads bad, a lack of communication between points, and no social intercourse, with halfway congenial people. The very best advice I can give Mrs. C. K. is to GO AND SEE FIRST FOR HERSELF and accept nothing on hearsay.

M. W. P."



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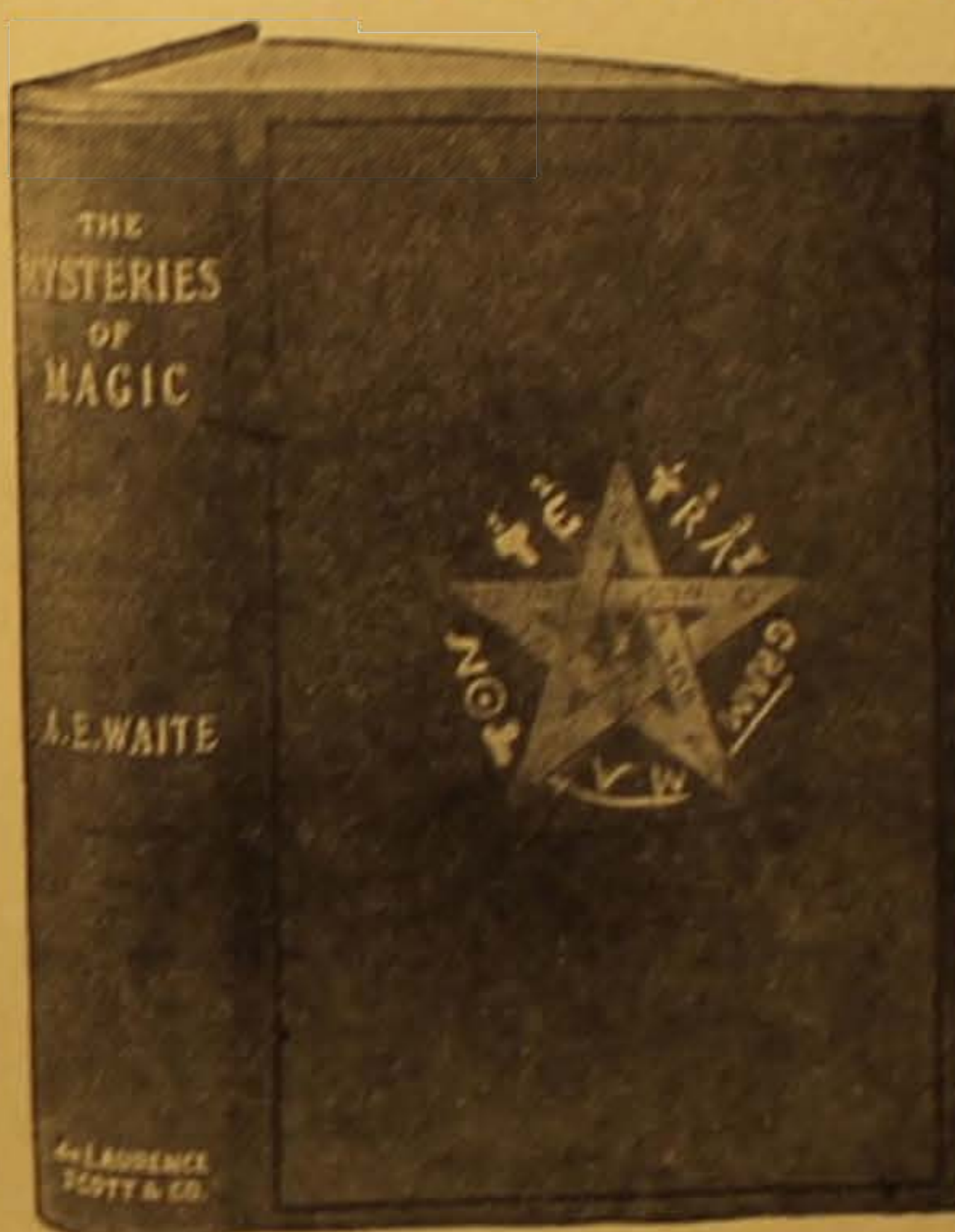
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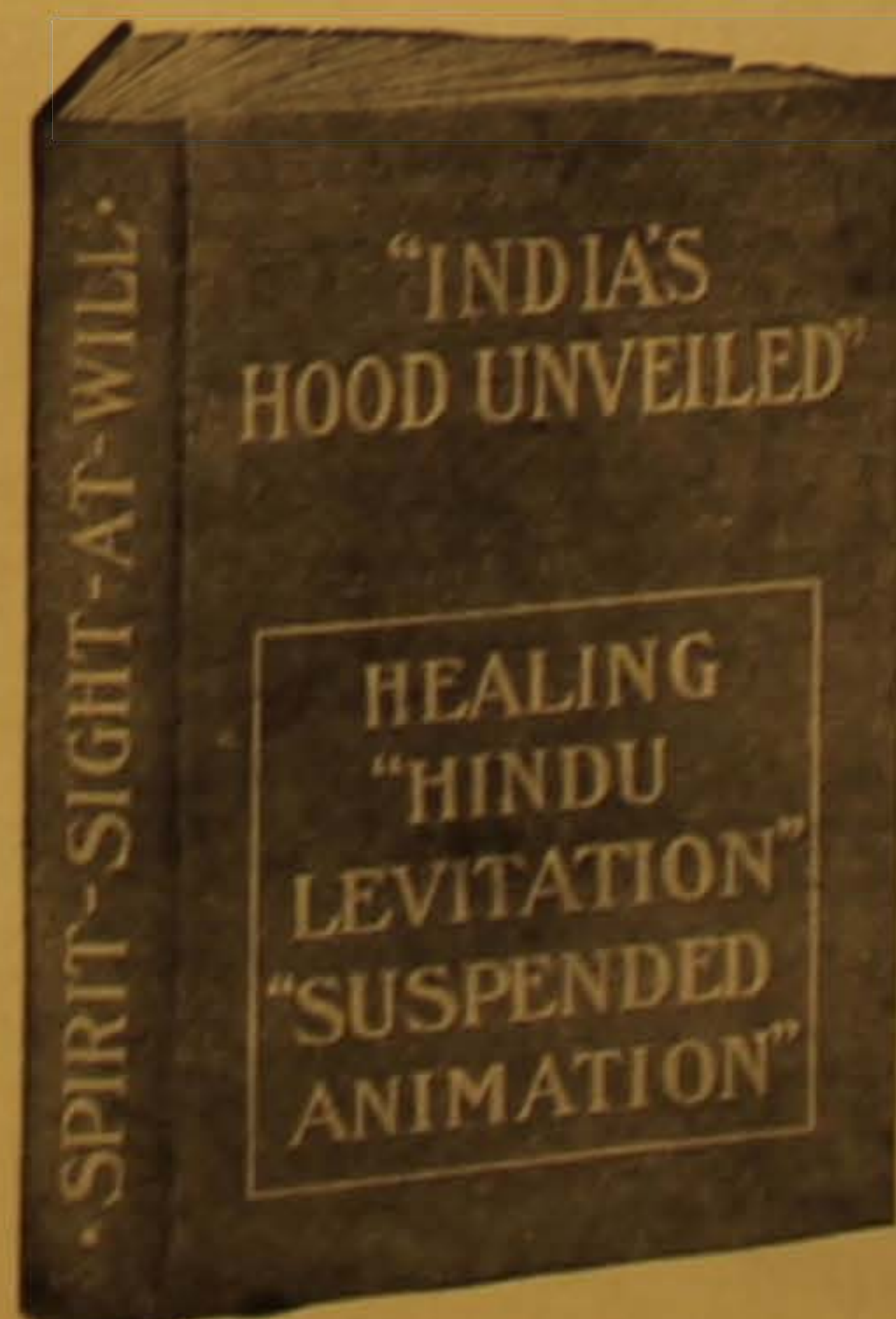
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In Kettledom

CONDUCTED BY LOUISE RADFORD WELLS..

(The purpose of this department is to make our New Thought housewives familiar with the latest labor-saving devices and the short cuts of modern housekeeping. There's less fun in washing kettles than in "looking at the stars"—and a New Thought woman ought to learn how to do the former so she will have time for the latter or what it symbolizes. That's practical New Thought—doing away with the undesirable "excrescences" and claiming the beauties of life. All are invited to ask and answer questions.)

Somebody wrote me a letter the other day and said that it looked very much to her, from the list of "necessities" contained in one of our prize-winning Kettledom suggestions, as though 'The Bride' would be bankrupt before she ever managed to move into her kitchen!

I admit that was a pretty big list, but I found lots of interest in studying it over. You know the prize was offered for the list which contained *everything that would be desirable* for a kitchen, on the assumption that our Bride had plenty of money, or, if she hadn't, would like the opportunity to pick and choose from a complete list of kitchen conveniences and luxuries. I learned a lot, individually, just by reading it over. It's an education even to know of the many different labor-saving devices the twentieth century stands ready to hand out to the housewife, and while we can't all have all the things we see or want, the mere knowledge of them often sets our busy brains to working, and provides home-made substitutes. And that's what I'd like to hear about now—the things you've contrived, out of your own gray matter, to lessen your work, to save steps, to add convenience. Every one of us has some evidence of our ingenuity decorating the kitchen precincts or the shades of the pantry. What's yours? Will you pass the bit of cleverness on to us?

* * *

I print this month one other of the prize-winning Kitchen Equipment lists. This one is quite modest in its scope, you will notice, and contains many little hints which should be of real value to the working housekeeper.

* * *

"My Dear Miss Wells:

Here is my recipe for bread, so easily made and so delicious. Dissolve one cake compressed yeast in a little lukewarm water, with one tablespoon sugar; add to one quart tepid water, and stir to a smooth batter. In a few minutes it will be very light, when add enough flour, and a large spoonful of lard, to make a smooth mass, and knead well on a board—do not make too stiff. When light, put in pans (this makes four nice loaves) and grease over the top. When light, bake. For graham or whole wheat flour, make

first batter of white flour, but add no more sugar, and the same amount of shortening. I use a different yeast in the winter made with the dry yeast cake, which I prefer, but we cannot get it in this climate in this season, neither can we get the brown flour. It is very difficult to keep white flour.

Speaking of bread reminds me of some things I have seen. I was quite an invalid for a couple of years, so sat much by a front window in my flat, overlooking the street to get the fresh morning air. One of the things I saw which impressed me most was the baker's cart which stopped across the street each morning. This is what happened. The driver, a colored man at times, at others a white man, wearing *no gloves*, dropped the *lines*, put his *hand* on his *horse's back*, got down and adjusted his harness; backed in the cart, picked up several loaves of bread which he put in a basket and went to the door of a 'shop'—*all* are 'shops' here, fruit 'shop,' bake 'shop,' etc. The shoemaker dropped his work, (he was repairing an *old pair of shoes*), wiped his hands on his *soiled apron*, *picked up his dog* and handled over the loaves of bread till he found one to his liking, when the man returned to the cart, picked up the lines and went a few doors below and delivered bread—maybe not to a shoemaker *each* time, but to a fruit 'shop' where the man was not much, if any, more cleanly. And I did some thinking. Verily, we know not from whence comes 'our daily bread.' This happens every day. I bake my *own* bread—but isn't it an object lesson in the 'cleanliness' that 'is next to godliness?'
MRS. W."

ONE OF THE PRIZE SUGGESTIONS FOR A MODEL KITCHEN EQUIPMENT.

By Mrs. Millie Olds.

- | | |
|--------|--|
| \$.50 | 1—Oiled floors are cheaper and not so cold as linoleum and easily kept clean. |
| .25 | 2—Padded rug keeps feet from tiring when ironing or washing dishes, etc. |
| .75 | 3—An oilcloth covered table 4 feet by 12 inches, on casters, saves steps in preparing a meal; it can be rolled to sink or stove with necessities, etc. |
| | 4—A high bench (made of boards from boxes) for saving energy when preparing vegetables, washing dishes, ironing, etc. |



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WE BUILD BODIES

Patient No. 1095 wrote us after a few weeks' treatment: "I am very happy. Two hours' good sleep before midnight does me a world of good, and I only wake up once now at night. I sleep good, have no bad dreams or nightmares any more. **Before taking up this treatment I never slept before midnight**, and if I heard any conversation I was almost insane, and if I heard my father rattle a newspaper I would want to scream. This was night after night. I would beg him to go to bed and have the house quiet. Now I do not hear him, and if anyone talks **I am sound asleep** and do not know it! I hope I have not made you tired with all this, but I am so happy and want you to know how much good has been done. I can truthfully say I have never enjoyed before such strong nerves, for I have never had good health and the past few years have been a wreck." This same patient, in a letter to **Louise Radford Wells**—which we enjoyed reading—**five months after stopping the Diet**, says: "I am so grateful to you for having told me to take the Milk Diet. I am sending you two little snap shots of myself 'before' and 'after'—(one of these pictures shows an anemic, delicate young woman weighing only 91 pounds; the other a plump dimpled laughing happy girl weighing 120 pounds!)—"I am sorry I haven't larger photos, but as I have not, I thought these would give you a good idea anyway of the good Milk and Marfa did for a 'little girl' who has been sick so long. I told you I had been a broken down nervous person for the past three years, which is perfectly true, but I have never known what good health, strong vitality and strong nerves were, even before the final break-down, so I feel the 'cure' has been all the more wonderful and miraculous. Why, Miss Wells, I have not taken a cathartic once or used hot water injections all during the diet or since—And before! oh, dear, such **dreadful** times! I am perfectly satisfied with this treatment—can never say enough in praise of it, and I don't have to say much, for I am such a living proof that people can see, and seeing is believing, you know."

Patient No. 1215: "I am as round and nice, better than I expected. You remember I said I wanted my bust and limbs to grow more. I can't say it now, as I measure a little more than 38 inches around bust, no hollows around my neck either. Never saw anything like it. My flesh feels so solid; was very flabby before I commenced this treatment." This patient gained from 129 lbs. to 145 lbs.

Patient No. 1001 came to us weighing 128 pounds; he left us weighing 146½ pounds.

Patient No. 975 came to us weighing 113 pounds. At the end of one period of treatment she weighed 128 pounds, and writes: "I beg to state that I will discontinue the treatment for the present but if I find that my nerves trouble me again I probably will take another month's treatment later. I am feeling very much better. My skin is cleared nicely and I have improved in every way. I have everything good to say about the treatment, and do not hesitate to recommend it to my friends." Took the diet for nervousness, impure blood, run-down system and loss of flesh.

Patient No. 958 at the end of the third week wrote us: "This is the end of the third week of my treatment under you and it seems almost incredible that I have gained just **five pounds during one week**. The swelling has almost disappeared from my knee." The fourth week she writes: "I have gained another five pounds during the past week. I am indeed much better to look upon, and all the angles and corners in my chest and top of my shoulders are disappearing. **I am feeling fine and scarcely conscious of a stomach.**" At the end of the next week she writes: "People marvel at the great improvement in my appearance, and I am indeed well pleased, and greatly improved in every way. Several have commented upon the improvement in my complexion and I am told **there is a great change in my nervous condition**. Of that, however, I am fully aware myself, but it must be especially marked when others can notice it." Forty-five pounds in nine weeks!

Patient No. 903 came to us weighing 141 pounds. After he had been off Milk Diet two months, wrote: "I weighed this afternoon and tipped the scales at 165 pounds, so you see I am holding on pretty well."

Patient No. 981 came to us weighing 128 pounds and now weighs 142. She came for "Obstinate chronic cough of ten years' standing; frequent attacks of biliousness, etc." Her reports read from day to day as follows: "Very good today—gaining strength." "Very much better today." "Much better, stronger and more like myself." "Fairly well—cough less." "A little better than yesterday." "Better and little stronger than yesterday." She says: "**I have received more benefit from this diet than from anything else.**" As an example of what the diet will do: On one of her days is the following: "Not very well—sick headache came about 3:00 o'clock, but I forced the milk down and to my surprise the headache wore away." We want her with us a little longer (and she wants us), as a ten years' cough needs more than a month to be sure it has been conquered.

The Milk Diet will cure ANY chronic disease with the possible exception of organic heart trouble. **It will add flesh at from 2 to 9 pounds per week**—or will reduce superfluous and abnormal flesh.

Send for our illustrated booklet—**a handbook upon Sane Rational Living**—with illustrations of perfect physical development and beauty—with full information of our methods, letters from dozens of patients, etc.

Our Home Treatment can be taken without interfering with your daily business or occupation. You have our direction and advice during the entire period. Disease need not be. Why not conquer it, mind and body acting together? Write to us.

THE MILK AND MARFA HOME TREATMENT, LOCK BOX 99 CHICAGO

Please mention NEW THOUGHT when writing to Advertisers.

- .25 5—A zinc plate beneath gas plate is more easily kept clean.
- .10 6—Whisk broom hanging beneath gas shelf cleans gas plate as nothing else does.
- 7—Match box and burnt match receptacle hangs above gas plate; saves steps. (Made of tin candy boxes.)
- .75 8—A 9-inch shelf (3 feet long) behind and above the range is a good place for bread to raise and to hold tea and coffee pots.
- .25 9—A porcelain salt box with lid hangs at the side of the range; saves steps; keeps salt dry and clean.
- 10—A 6-inch-wide shelf in the corner above the sink is convenient for soap powders, soap, etc.
- .10 11—Wire dish washer, pumice stone, etc.
- 12—Long shelves should line the average pantry for—
- 13—Two-quart candy jars (gratis from candy merchant) which hold rice, beans, barley (pearl), sago, tapioca, etc. The top shelves for canned fruits.
- .40 14—A long (10-foot) shelf runs beneath the sink for the
- 1.25 15—Three stew pans, 1 soup kettle, 1 pot roasting kettle and
- .30 16—Two milk pans, chopping bowl.
- .05 17—Box of knife-cleaning materials, brick, corkscrew.
- Beneath the shelf (on the floor) stand
- 18—The fireless cooker (two candy buckets); saves fuel and food, and cooks while one sleeps, with no fear of burning.
- 19—The covered boxes for rock salt, dried fruit, potatoes, etc.
- 20—A receptacle of cardboard at the end of the shelf; holds paper bags and twine.
- 21—Two 2-foot-deep boxes 16 inches square, with sloping tops and bottoms resting on broom handles (to tip easily) make bins for flour, sugar, meals, etc. They rest beneath
- 22—An 18x60-inch moulding board.
- 23—A bread and meat board sets to the left, while above
- .15 24—A flour sifter hangs; also
- .20 25—Rolling pin.
- .10 26—Sugar and flour scoop (to lift a cupful at a time).
- 26—Above the moulding board, on the wall, is a narrow shelf for spices, extracts, baking powder and soda; beneath it hang
- .10 27—Stirring spoon, with hook in handle to prevent its disappearance in the
- .20 28—Mixing bowl that stands beneath the spoon.
- .10 29—Measuring cup and
- .15 30—Scales for measuring ingredients, and to prove if I get right weight in doubtful looking packages, etc. The
- 1.25 31—Mixer for bread saves time and does the work better and is more sanitary.
- 32—Bread and cake boxes made from oil cans, neatly turned at the top, with lids of tin; keep articles from drying and away from dust.
- .10 33—Sink strainer; keeps mess out of sink.
- .05 34—Claw handle to lift hot handleless pans, etc.
- .20 35—Fire tongs for lifting coals, etc.
- .10 36—Peeling knife is kept in shallow drawer beneath the sink, as are the
- .25 37—Butcher knives,
- .10 38—Cooking spoons,
- .05 39—Long testing fork,
- .05 40—Apple corer, and combined
- .20 41—Can opener,
- Nut crack,
- Knife sharpener,
- Screw driver.
- 42—Rack for saucepan lids.

- .35 43—Aluminum percolator, saves coffee and keeps grounds from the coffee pot.
- 1.25 44—Aluminum frying pan; needs no fat.
- 1.00 45—Aluminum griddle; not having to be greased, cakes are less indigestible.
- .10 46—Two asbestos mats for toasting and to prevent burning by placing beneath cooking pots.
- .15 47—Fruit and vegetable presser; "rices" potatoes quicker than mashing.
- .10 48—Colander to drain cooked vegetables and wash fruits, beans, etc.
- .75 49—Grinder; saves time and does finer work than the
- .10 50—Chopping knife.
- .05 51—Flour shaker; saves flour in dusting fish, steak, etc.
- .10 52—A large and small funnel for pouring liquid into narrow-necked bottles, etc.
- .25 53—Crumb tray and brush.
- .10 54—Dust pan and
- 55—Turkey wing for corners.
- .05 56—Dover egg beater; always satisfactory.
- .25 57—Twelve-inch tray to carry articles to and from table.
- .15 58—Bean pot, ironstone ware, for proper baking of beans.
- When you want to iron,
- .40 59—Ironing board comes from its niche in the wall; pull out the leg, and you have an ironing table. Beneath are iron stand, holder, wax and cleaner (a rag).
- .10 60—Jelly mold for gelatinous dishes.
- 61—Ice chest 2x2 feet square and 3 feet high, zinc lined; upper compartment for ice, lower for comestibles.
- .01 62—Celluloid sheet for notes.
- 63—Holders hung by strings to aprons; save hands, towels and aprons in handling hot things.
- 64—Heart-shaped piece of carpet bound and hung up near the door for pins that find themselves ever in the dust pan after sweeping.
- .75 65—Aluminum muffin pans; need no fat; more digestible results.
- 66—Four lard buckets with tight lids, for cooking in the fireless cooker.
- Although we have few pies or cakes, I like
- .25 67—Three granite cake pans for heating crackers.
- .25 68—Three granite pie pans for baking apples, etc.
- .35 69—Two sheet iron baking tins.
- .30 70—One covered baker for roasts.
- 1.75 71—Copper tea kettle; purifies the water.
- 72—A handle for dishcloths for washing deep, narrow pitchers, fruit jars, etc. Wood and coal box made of packing case with lid, and painted to match other woodwork.
- .05 73—Poker, shovel and oven cleaner hang by wood box.
- .25 74—Dishpan.
- .10 75—Wash basin.
- .10 76—Dipper.
- .10 77—Thermometer.

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Do you want your manuscripts to receive editorial attention. Then see that they are properly typewritten, on the proper size paper, properly folded, numbered, "assembled," etc. An editor will not take time to read careless, amateur manuscripts. I am experienced in preparing manuscripts for publication—will typewrite and "assemble" yours at 10 cents per typewritten page. Special rates on book manuscripts. I refer to Louise Radford Wells.

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THE TOXO-ABSORBENT is an external treatment which cures by absorbing the Poisons and Impurities from the system on Nature's Plan.

It has infinitely greater curative power than drugs and cures diseases heretofore incurable.

They are working a Complete Revolution in Medical Practice, as they cure without poisoning the system with drugs.

They are the only prompt and positive cure for Hay Fever, Asthma, Bronchitis, Tonsillitis, Throat and Lung Diseases. They have proved a certain cure for Appendicitis, Kidney Troubles, Female Diseases, and all internal inflammations.

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Books explaining the Wonderful Drugless Treatment sent free.

Toxo-Absorbent Company

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Our free book tells how you can learn to detect disease and remove the cause by Howard's method of Spinal Adjustment. Positively the most simple, direct, advanced and scientific method of drugless healing. Based on unerring natural laws. Anyone can understand it; learned in spare time. Improve your social prominence and financial standing. Start now on the road to honor and success. Write for free book and special scholarship offer.

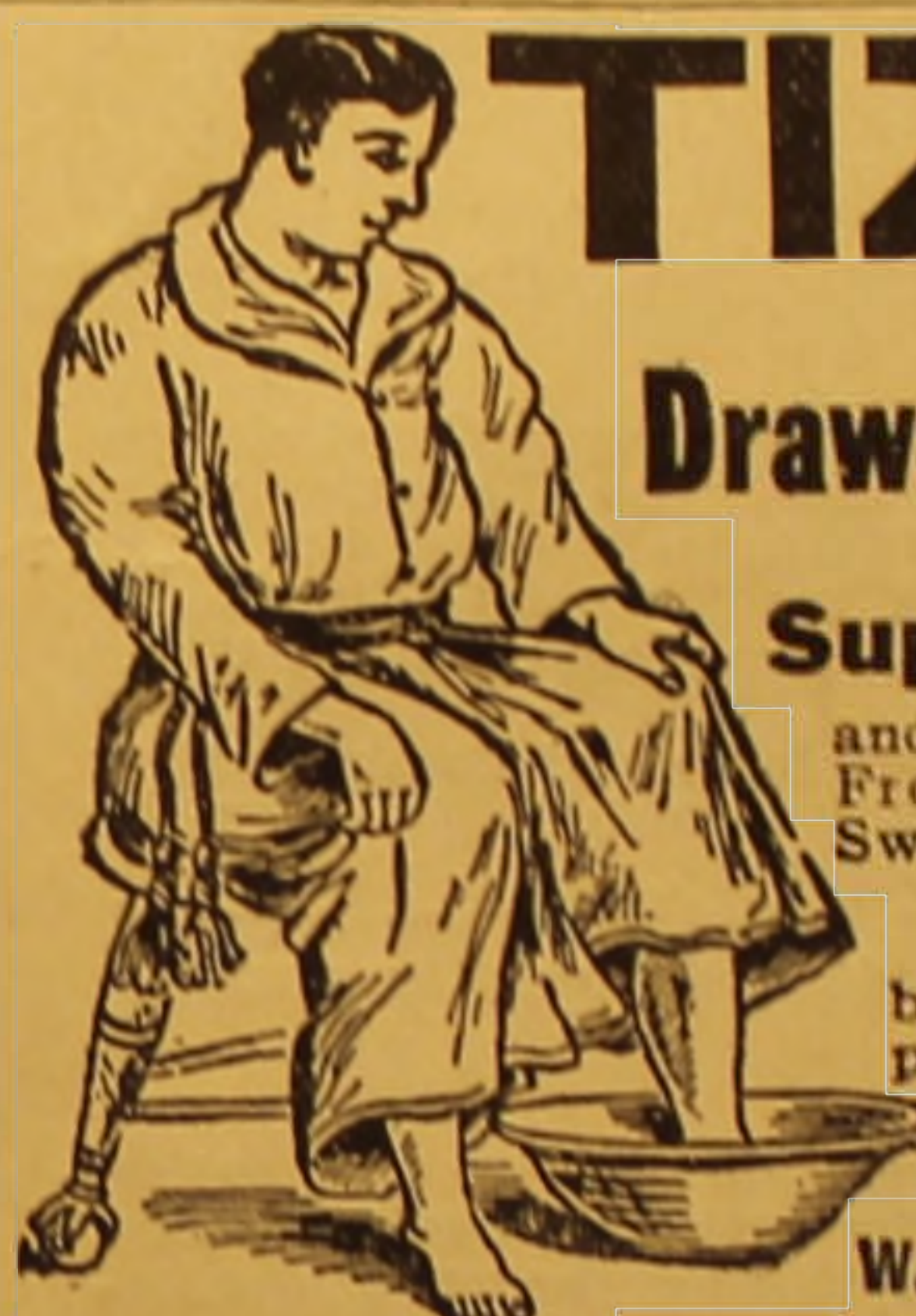
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Let Me Read Your Character

PRICE ONE DIME

Mind, a really good reading, this, based upon your handwriting. Will please you. Many say I am the best graphologist in the country. Send the dime now. See for yourself. Money refunded if not satisfied.

PROF. G. E. BEAUCHAMP,
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TIZ—For Tender Feet

A new scientific medical toilet tablet which

Draws Out All Inflammation and Soreness

This remarkable foot bath remedy is

Superior to Powder, Plaster or Salve

and is guaranteed to cure Corns, Callouses, Bunions, Frostbites, Chilblains, Ingrowing Nails, Tired, Aching, Swollen, Nervous, Sweaty, Bad Smelling Feet.

Smaller Shoes Can Be Worn

by using TIZ, because it puts and keeps the feet in perfect condition.

28 Delightful Treatments, 25 cents

Send stamps or buy from your druggist.

W. L. DODGE & CO., 48 Clark St., Dept. 30, Chicago



TELL ME WHAT YOU EAT AND I WILL SEND YOU THE TASTE BOOK

ABSOLUTELY FREE

THE TASTE BOOK is a pretty little work on Food Science (not an advertisement), telling one how to select, combine and proportion one's food for maximum mental and physical efficiency. I absolutely **GUARANTEE** that one following my dietary regime will double their power for work and enjoyment. Hundreds of testimonials bear witness of the truth of this. If you want to get fat send for **THE TASTE BOOK**. If you want beauty and perfection of body, send for it. Old, decrepit men who have lost the vigor of youth are shown the Way to abundant, vigorous, perfect health. It's **FREE**. Send for it today—now. Address:

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Rheumatism or Constipation? Have you Dandruff, Falling Hair or an undeveloped figure? You can obtain quick relief from these complaints and all other diseases due to sluggish circulation. A drugless method that is pleasant, simple, safe and effective.



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TEN DAYS TRIAL AT OUR EXPENSE

Write for free approval plan and booklet on Beauty Culture and Home Cure of Diseases due to poor circulation.

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Is conducted under the direction of the Initiates of Thibet, for the aid of those seeking a knowledge of the Eastern wisdom. Besides local lectures and classwork, the Center publishes a weekly Bulletin, containing a helpful editorial, suggestions for courses of reading and other useful matter. This will be sent free for a time to those requesting it. The Center has a library of books on theosophy, occultism, psychical research and allied subjects, which will be loaned to persons in any part of the United States or Canada, some free, others at a small rental. It sells books on these subjects. All receipts go to the Library Fund. For Bulletin, library lists of free and other books, price lists and other information regarding the work of the Center, address,

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Please mention **NEW THOUGHT** when writing to Advertisers.



Join a Real Telepathy Class

The Only Practical Course in Telepathy Ever Attempted

FREE

To All Who Unselfishly Love Their Fellowmen

TELEPATHY MEANS—the transmission of thought direct from one mind to another. Is it unreasonable to think that the Mind of Man, which has evolved and by the use of great blunt fingers, builded the delicate **Wireless** Telegraph Machine, which transmits thoughts through space, is able to transmit thoughts directly without the use of a machine of any kind? We have been interested in Telepathy for many years, and have now come to the point in our experimentations where we are ready to undertake to make a world-wide application of it in many ways, and at the same time gather the materials from which to formulate laws for the widest possible application of this wonderful natural force.

OUR PLAN.

Each Thursday evening, Prof. S. A. Weltmer will send out a message by Telepathy to all who become receivers by joining the Telepathy Class.

The message will be sent between 9:00 and 9:30 p. m., central time.

We furnish all members with the complete instructions, comprising a Course in Telepathy without charge.

To safe-guard the experiments from any chance of fraud, intentionally or innocently, each Thursday evening a different committee of three of the subscribers in attendance at the Weltmer Institute will select a message and present it to Prof. S. A. Weltmer at the exact time that he is to begin sending it. Then the Committee make affidavit that no one (including S. A. Weltmer) has seen or been informed of the message until it is handed to S. A. Weltmer, who is to send it.

Then the receivers who have been receptive (by following the instructions we furnish free) at the same time Prof. Weltmer is sending the message, make a report of what they receive (on a blank furnished by us for the purpose) and mail this report to us, where they are carefully assorted, numbered and filed.

Only reports bearing a post-mark of the Friday following the Thursday evening experiment, are counted, thus guarding against intentional or innocent deception. This makes fraud impossible and gives the resulting conclusions a full scientific value.

ADVANTAGES TO RECEIVERS.

We furnish all instructions **FREE**—we admit all members to honorary membership in the "Concentration Course," which now has 8,800 members in all parts of the world, and on receiving the report of the Thursday Evening Trial for the message, we print the four last correct messages and a lesson analyzing the reports of receivers and telling of Health and Success benefits, in each issue of **NEW THOUGHT**.

All receivers are benefited through Concentration and the Mental Exercises, and many are learning of psychic matters, and developing physically, to a wonderful degree. Hundreds have reported themselves healed of diseases and poverty.

We invite you to join us—and will send application blanks for as many of your friends as may wish to join with you, to form a club for home study and experimentation. You can help us formulate the Science of Telepathy and we can help you in Psychic Research and Health and Success.

Sign the coupon below and get the first of the lessons for study.

In these classes there are now already enrolled more than 2,500 people, new applications are coming in continually, and there are 8,800 in the former classes, many of whom will re-enroll immediately on reading this advertisement, so in view of the fact that this class will be limited to only 5,000 members, you must decide quickly.

Membership and the Lessons may be obtained only in one way. They are free to all subscribers to **NEW THOUGHT**, or any sick friend who needs the Health benefits.

Do not write us a letter of inquiry about the Telepathy and Concentration Classes, but send in the coupon below, and **MAIL AT ONCE**. If you are a subscriber to New Thought, please say so; if not, send \$1.00 for subscription one year in advance.

There will be only 5,000 complete Courses of Lessons printed; the first applicants will get these, and others must wait until 5,000 more members have been enrolled before further Lessons will be printed and distributed.

There is no better magazine than **NEW THOUGHT**; it is worth your dollar; and the Telepathy and Success Lessons, aside from the time and attention we will give you as a member of this class, will be worth many dollars to you before the end of the six months, as the lessons are printed on the back sides of a 52-page 9x12 **Telepathy Calendar**. This Calendar includes six months. There are famous Axioms, Health, Success and Harmony thoughts for each day, and a blank for you to fill in your best thoughts for the day.

These **180 Aphorisms** are the very germs of the seeds sown by the books of the greatest Authors. Each one expresses many pages and many years of the author's work, in tabloid form, and the Lessons printed on the back pages will make a book of 200 pages and later will be printed in a book and sold for \$1.50 or more. Do it now.

See Coupon for Address.

To **NEW THOUGHT PUBLISHING CO.**, of Chicago.

For Ernest Weltmer, Telepathy Editor, Nevada, Mo.

GENTLEMEN:—I ask that you enroll my name as a regular member of your Telepathy Class, for receiving messages at 9 p. m. each Thursday evening, and the Concentration Class, in which each member, through the **CONCENTRATION COURSE**, which you furnish, gives every other member his sustaining thought, to attract **HEALTH** and **SUCCESS**.

I promise faithfully to observe directions and try for each Thursday evening message, and to report promptly after each sitting the results of my efforts, on blanks furnished by you for that purpose. I will avoid thinking such things as would place me out of harmony or interfere with my success or that of any other member. It is understood that I am not to be asked for any fees or dues and that I do not obligate myself further than herein specified. Yours truly,

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I am a subscriber to **NEW THOUGHT MAGAZINE**.

I send \$1.00 for one year's subscription in advance.

I am in need of Health and Success Thoughts. My

trouble is.....

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PSYCHCOMA (SOUL SLEEP)

By HELEN RHODES

Out of a most wonderful experience on the part of the author this book has grown. It teaches self-development in a new way, and is a distinct advance over anything of the kind that has yet appeared in print.

The author teaches that the experiences of ordinary physical existence are a sort of dreaming out loud, a hypnotic coma, and that from this Soul Sleep (Psych-coma), we must awaken to come into a real and true consciousness of life. How to accomplish this is taught in "PSYCHCOMA." Mrs. Rhodes gives definite directions by which, in sleep, the sub-conscious mind may come in touch with the cosmic forces and wisdom and power be brought over the borderland of consciousness for use in the waking state.

Introduction—How to use Psychcoma. (By Elizabeth Towne.)

Part I—Psychcoma or Soul Sleep: Existence as we know it. Birth and death. Astral, physical, spiritual life. Psychic visions, Obsession. Subliminal self. Transmutation of instincts, or "killing out." Cosmic consciousness.

Part II. Transmutation: Sex law of Vibration. Control of the breath with liberating exercises. The Inward Breath, Tense and relaxed muscles. Solar plexus. Law of concentration and meditation. Pragmatism.

Part III. Awakenings: Aspiration. Subconscious mind. Obsession. Law of suggestion, concentration, meditation, affirmation. Going into the silence. Sleep as the Great Opportunity for Development. The Inward Breath used by Adepts. How to help or heal others. "He giveth to his beloved in sleep."

Part IV. Mastership: Cosmic consciousness. Happiness. Dominion. Realization. Healing. Changing environment. Developing personal success.

Here is what M. Louise Redfield, of Hartford, Conn., says about "Psych-coma": "The copy of Psychcoma has just reached me and I have merely glanced at it, but that glance is sufficient to assure me of its undoubtedly splendid helpfulness. Therefore, I want it to help some others. I enclose payment for three more copies."

And read this, too: "'Psychcoma' is wonderful. I read all yesterday evening and got up early to finish. It will and has helped me upward and forward and I must read it again. For a long time I conquered my desire to underline, then I began, but the greater part needs it."—Gudrun Holm, M. D., (Instructor in the six largest hospitals in New York city and director of her own school of Swedish Medical Gymnastics and Massage.)

PSYCHCOMA is printed in large, clear type, 158 pages, with portrait and signature of the author. An artistic volume bound in silk cloth. Price \$1.00 postpaid.

SPECIAL: Send \$1.60 NOW for a copy of "PSYCHCOMA," a booklet by Ella Wheeler Wilcox, on New Thought, and a year's subscription to THE NAUTILUS—all three for \$1.60. THE NAUTILUS (\$1.00 yearly) is the leading magazine of the mental healing new thought movement. Read the helpful articles each month by Elizabeth Towne, Ella Wheeler Wilcox, W. R. C. Latson, M. D., and many others. THE NAUTILUS teaches health and success through self-development. Send \$1.60 today. Or send 10c for NAUTILUS, 3 months and booklet by Mrs. Wilcox. Address Elizabeth Towne, Box 1012, Holyoke, Mass.

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PROF. KATE A. BRAUN,
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Is a POLE STAR to suffering humanity, a RAY OF HOPE which will not fail, because it cannot

No Drugs
No Knife
No Lies



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"HIMSELF."

The People You Hear So Much About

Mentiopathy is positively guaranteed to do all claimed. It is the treatment if you desire something which effects miraculous and wizard-like cures in many serious and hitherto incurable complaints, and it can be endorsed by the whole scientific and medical world, every time triumphantly vindicating its claim to perform nothing less than miracles in many trying, also several agonizing diseases, previously classed as hopeless. Mentiopathy is a great scientific discovery worthy of ranking with Marconi's invention, being just as superior to all other treatments as Marconi's is to cables and telegraph wires. Mentiopathy is not a Quack remedy, as it invites and withstands ALL TESTS, just as fine steel can resist attacks by leaden metal! It is impregnable and irresistible, and as firm and safe as Gibraltar Rock.

Mentiopathy Cures People suffering from all kinds of diseases, and without drugs, knife, electricity, "rubbing," etc.; and when they cannot come to us, we reach and cure them at their own home, in any part of the world, and all by purely Natural Methods—Mentiopathy. Bad habits in old and young corrected; people assisted to Business Success, Moral Perverts reformed, and Insane People restored to their reason. We care not what your ailment, how serious or by whom treated, for our methods succeed after all others have failed, and we can easily prove it. Write for Free literature giving full particulars, examination blank, and a list of testimonials from cured patients all over the United States. All chronic sufferers should investigate the glorious work we are doing for suffering humanity. You will certainly enjoy reading it.

Address, THE BRAUN HEALTH INSTITUTE, Desk B, 601 E. Washington St., Bloomington, Ill., U. S. A.

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ONE CASE FREE

I will heal **ONE CASE** in each neighborhood, no matter what the disease or how serious, free of charge. A healed case is my best advertisement. Address, with stamped envelope, Editor,

"OCCULT TRUTH SEEKER,"
Box K. Ruskin, Florida.

THE PATH TO POWER

A SERIES OF SIX SIMPLE LESSONS IN MIND CONTROL AND THE UNFOLDMENT OF LATENT TALENTS

CHAPTERS OF THE BOOK

Natural Breathing Gives Health and Joy.
A Magnetic Personality Insures Affluence and Power.
Practical Methods for the Cultivation of Memory.
Chart and Guide to Intuition and Genius.
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Power Through Repose and Affirmations.

Bound in purple silk cloth with gold lettering,
\$1.00 postpaid.

Bound in heavy paper cover, 25 cents (silver).

German edition, paper cover, 50 cents.

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URIEL BUCHANAN, P. O. Box 210, Chicago, Ill.

"FOOT TOUGH" cures tender, sweaty, aching feet in two seconds. A capsule in a bowl of water does it. A box of 30 capsules (30 treatments), 25c; 3 boxes, 50c postpaid. Sample for 10c. **CERTAIN CURE CO., Box 37, Ruskin, Fla.**

POOR ZEKE.

ELIOT A. CURTIS.

*There was a boy in our town
Who wasn't very bright.
He didn't even seem to know
His left hand from his right.
Sometimes his schoolmates called to him,
"Come on, let's have some fun,"
Poor Zeke, says he, "I might git caught.
I guess I'd better run."*

*The years sped on, the boys grew up
And went their several ways,
And some of them enlisted—
Ah! those were anxious days.
Zeke thought as how he too 'd enlist,
He'd like to beat the drum.
"But then," says he, "I might git shot,
I guess I'll stay to hum."*

*And once a sailor lad came home.
He told such dreadful tales,
You'd think that tempests always blew—
That all the fish were whales.
So then, poor Zeke, he thought he would
A sailor bold become.
"But then," says he, "I might git drowned,
I guess I'll stay to hum."*

(Continued on advertising page 25)

"Dollars Want Me"

HENRY HARRISON BROWN will send a copy of this "New Road to Opulence" for ten cents, or a copy of a much needed book on a misunderstood subject, "Not Hypnotism but Suggestion," for 25 cents.

He will send lessons in "Suggestion" and in "The Art of Living" for 50 cents each and with each send a personal letter. A lesson in "Psychometry" with a personal letter and two experiments for \$1.00. Will write a letter of advice on any matter of life for \$1.00

He gives absent treatments by the month with letters of advice, for the cure of any mental or physical condition, or for the breaking of any habit. Receives patients, students and guests at his "Home Among the Redwoods" of Santa Cruz Mountains of California. Has a New Thought Summer School from May till November. Address for circulars and terms, GLENWOOD, SANTA CRUZ CO., CALIFORNIA.

AN APPEAL TO YOU

THIS poor old Pessimistic World needs changing, and if you are an Optimist we want you to help us bring this about by joining hands with us to help push along an Optimistic Wave that is already far advanced. An Optimistic League was formed some two months ago, having a beautiful pin and button, of blue and gray enamel on gold for an emblem. **Wear Your Colors, Don't be Afraid to Display Them.** The cost to you for a Life Membership, including gold button or pin, is \$1.00. The League is not in existence for financial gain. The pin and button cost the League within a few cents of the price you pay, and this is on large factory orders.

Write for further particulars, or better still send \$1.00 and receive emblem and membership card.

THERE ARE NO DUES.

This wave of reform in thinking and acting has crystallized into the expressive motto "I Can; I Will." It voices the sentiment of Self-Reliance constituting the essential basis of the movement, and should be made the slogan of a victory which everyone will be glad to help win. Let America show the world the way to do things.

THIS WILL PROVE THE BEST INVESTMENT YOU EVER MADE.

League Centers will be formed throughout the United States where lectures and courses of study will be given. You will receive much in return for your dollar in the way of uplift and good cheer.

We need workers, but as there is no profit, we can pay neither salary nor commission. Will you be one? You will be blessed in the doing.

ALL ARE WELCOME.

National Optimistic League,

4665 Lake Avenue,
CHICAGO, ILL.

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The Master Key

A PERFECTED

MEMORY

Stop Forgetting



Open the Doors
 of wealth and
 achievement with the
 master key that fits all locks.
 "You are no stronger intellectually
 than your memory."

There is nothing difficult about my method—the terms are low—and you can study anywhere at any time, in spare moments. I have taught more than 20,000 people how to remember.

MY METHOD increases business capacity, income, social standing, gives an alert memory for names, faces, business details, studies. Develops will, concentration, personality, self-confidence, conversation, public speaking, writing, etc. Write Today for free copy of my interesting book, "How to Remember," also trial copyrighted exercise, and see how simple my memory training really is.

DICKSON MEMORY SCHOOL, 984 Auditorium Building, Chicago

*Since Zeke could not a soldier be,
 Nor sail the treach'rous sea,
 He wondered what there was to do
 For one as smart as he.
 He thought of this, considered that,
 Talked everybody dumb,
 At last, says he, "I might git tired,
 I guess I'll stay to hum."
 Of course the boys and girls paired off,
 With weddings, not a few.
 And Zeke, says he, "There's Betsey Ann,
 I likes her great, I do.
 I b'lieve I'll pop the question, too,
 I b'lieve I will, by gum,
 But then," says he, "I might git fired,
 I guess I'll stay to hum."
 And there he staid!*

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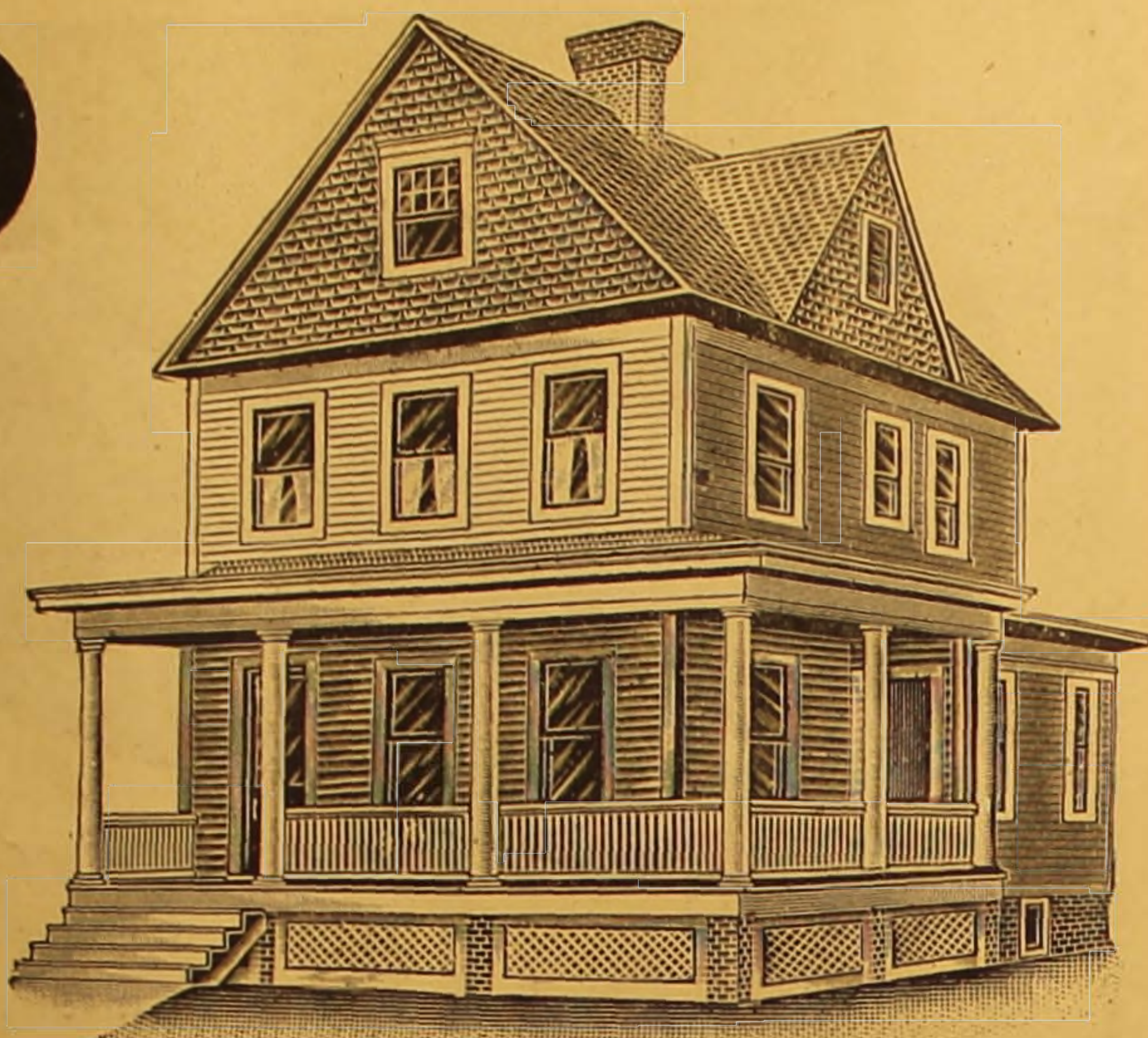
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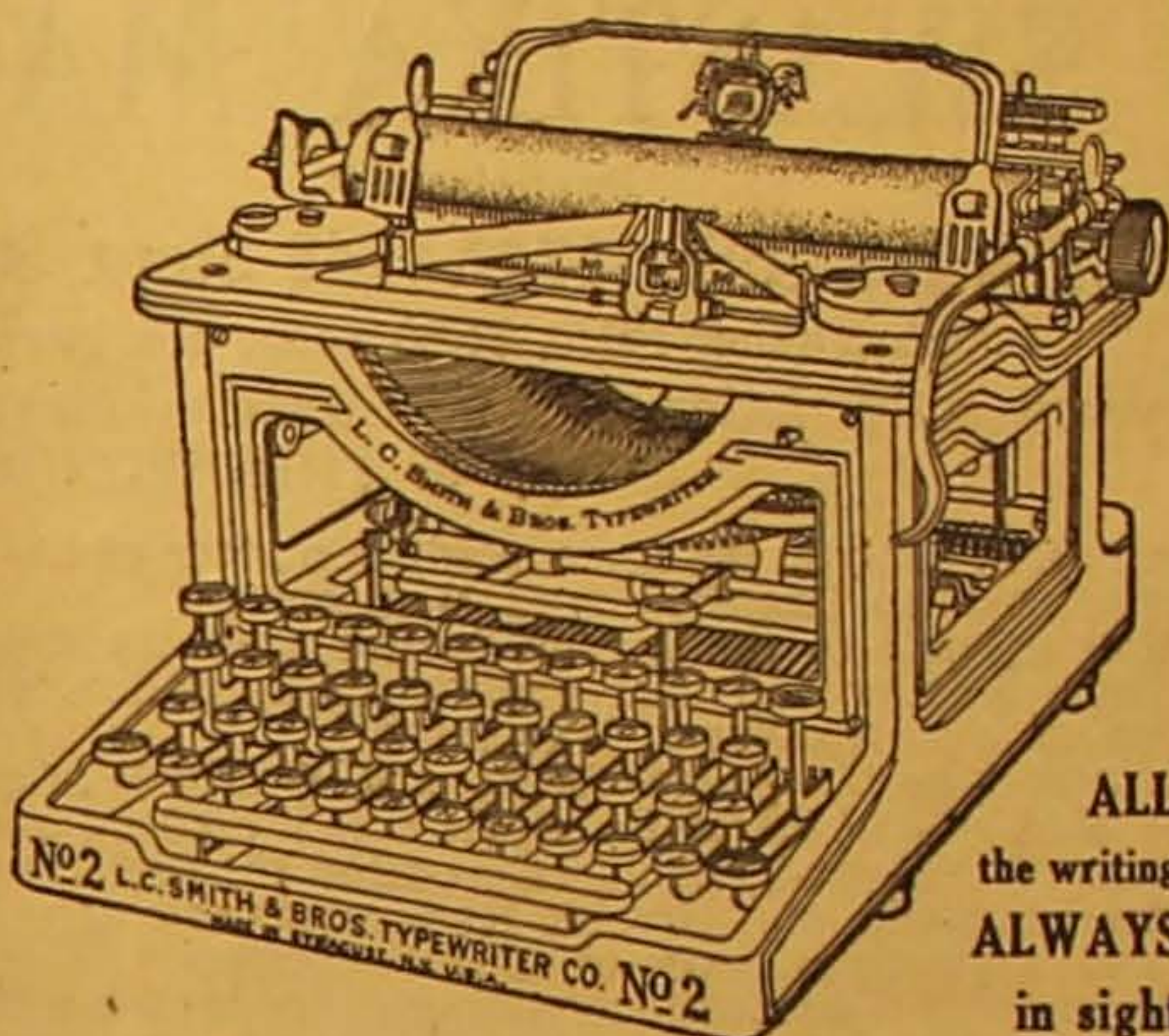
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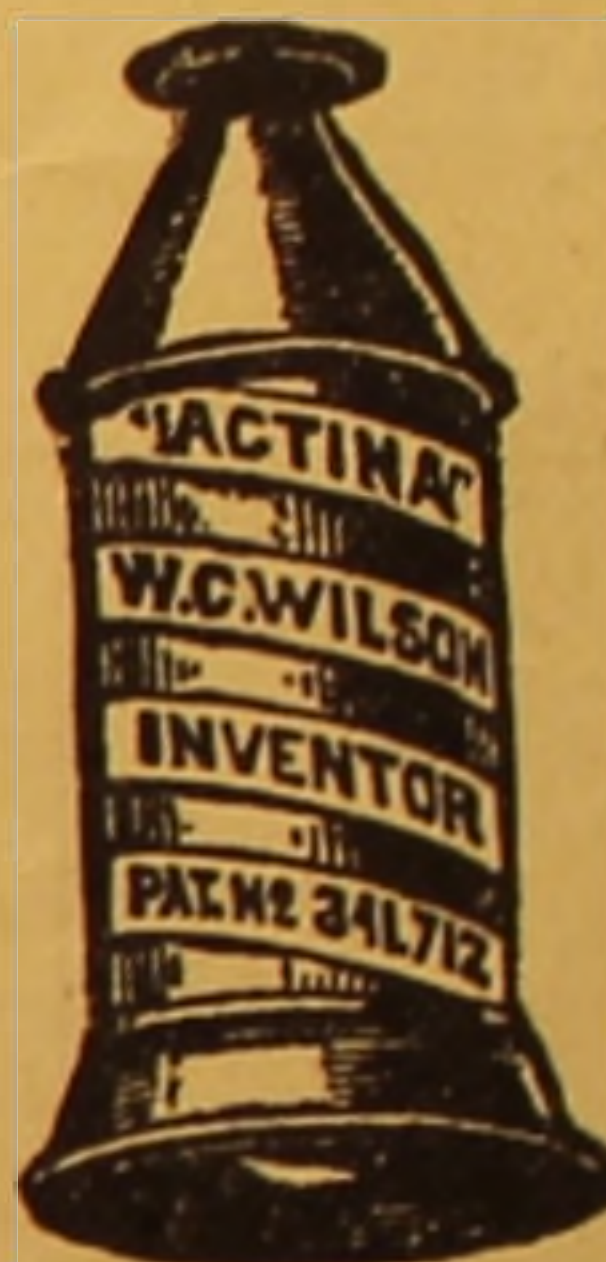
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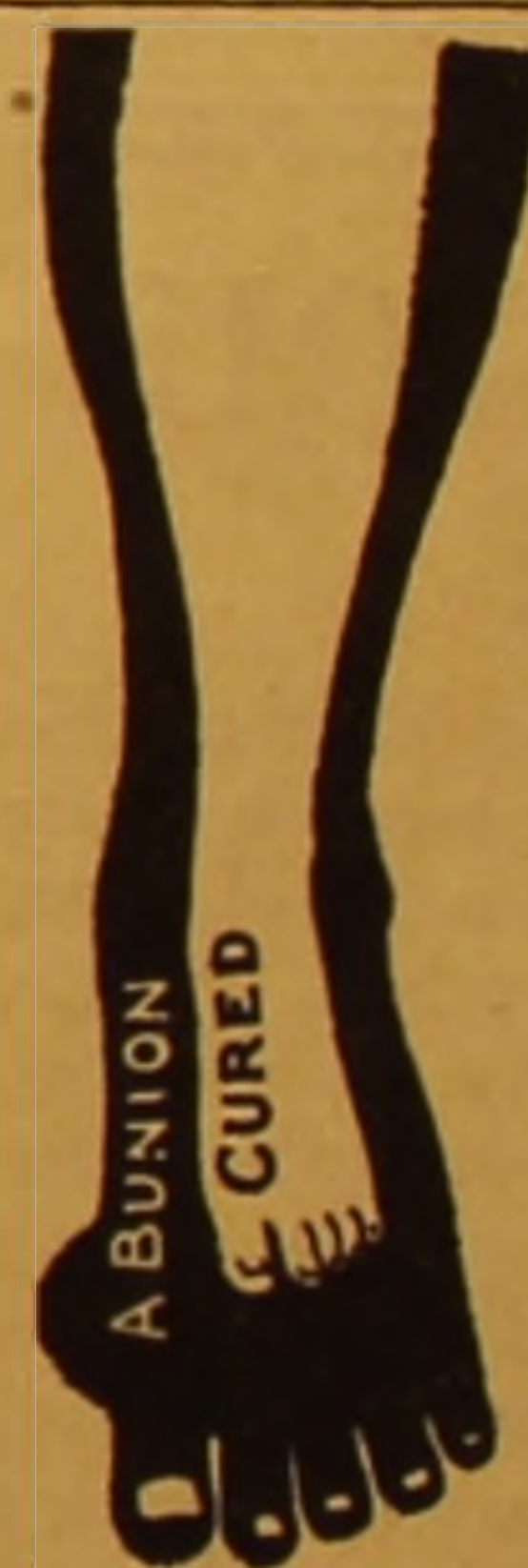
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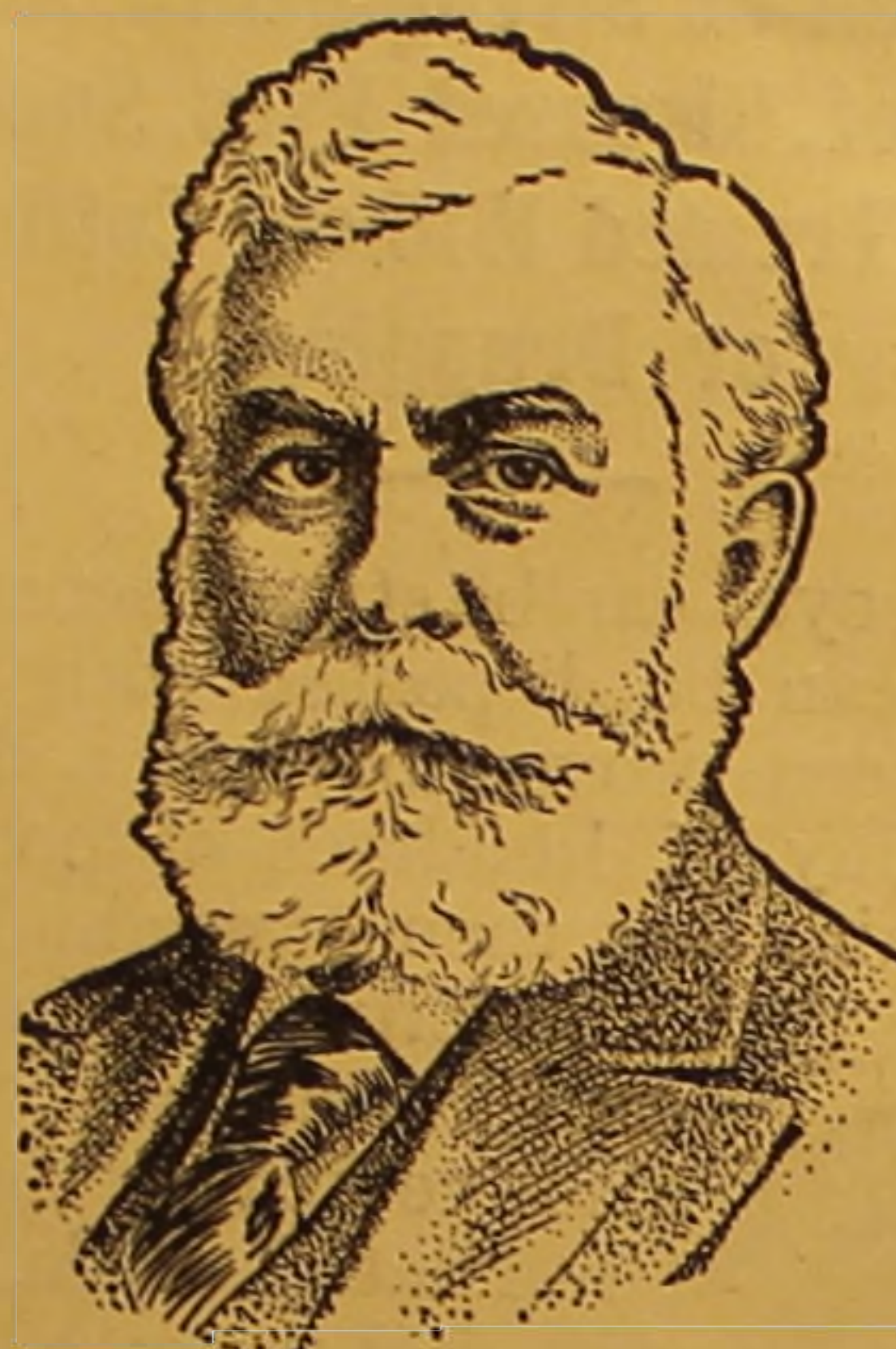
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Sent Anywhere on Trial at Our Expense and Risk

We claim that this machine will wash a tubful of clothes in *Two to Six Minutes*

—That it will wash clothes spotlessly clean without injuring the most delicate fabrics

—That it makes boiling clothes unnecessary

—That it saves soap, saves fuel, saves wear and tear on the clothes—and, best of all, *saves the woman.*

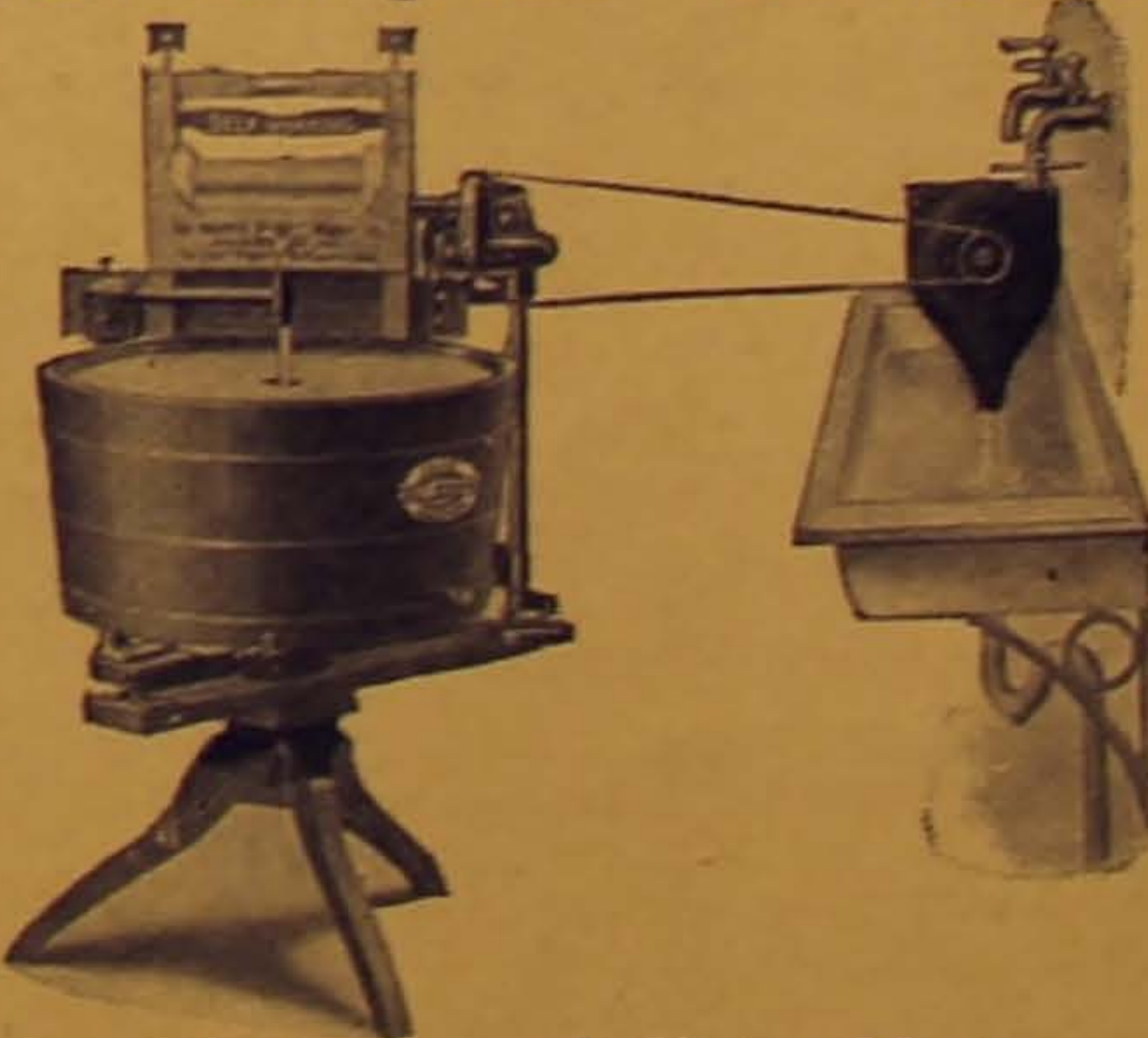
It goes far toward solving the Servant Problem, by cutting out wash-day drudgery. And, to the woman who does her own work or depends on public laundries, it is an inestimable advantage.

Think of being able to sew or read while the Washer is doing its work! None of the fuss and worry that has been a part of wash-day. Everything quiet and orderly, instead of all topsy-turvy. The washing done

and out on the line *hours* ahead of the old way. Just remember, please, that we are not painting a "word-picture," but stating simple facts.

We are so deeply in earnest about it that we will gladly send you a 1900 Motor Washer, either Electric Motor or Improved Water Motor, as desired, and a Self-Working Wringer—the complete outfit—for a month's free trial. Yes, and we will pay the freight. We furnish a splendid 1900 Wringer **FREE** with every Washer. This free trial offer is to any responsible person anywhere in the world.

If you don't fall in love with the 1900 Motor Washer after giving it a four weeks' test, we willingly take it back. The trial will cost you not a cent. It will not place you under any obligation. Feel just as free to *return* the Washer as you are to *keep* it if *suited*.



The 1900 Washer Equipped with Improved Water Motor

Tell Us Which Free Book You Wish!

(State whether "Electric Motor" or "Water Motor")

The story of the Motor Washer is one of absorbing interest. It strikes a responsive chord in the heart of every woman to whom wash-day is now a dread. You owe it to yourself to look deeper into the subject. Send for a free book, while you have our address before you:—

The 1900 Washer Co., 3265 Henry St., Binghamton, N. Y. Or, if you live in Canada, address the Canadian 1900 Washer Co., 355 Yonge St., Toronto, Canada.

Vibrate Your Body And Make it Well



VIBRATION FOR THE RACKING
BACKACHE OF WOMEN

You have no *right* to be sick. Pain, suffering and disease are unnatural, they are *wrong*. It is your *duty* to be well. Don't try to *stand* pain—**CURE IT**. No matter *what* ails you—even if others have told you that your case was *incurable*—**DON'T GIVE UP HOPE**. The great natural forces, *Vibration and Electricity*, are curing more people today *than all the drugs and doctors in the world put together*.

THE WHITE CROSS ELECTRIC VIBRATOR

combines *both* of these great natural curative agents. It gives you your choice of Vibration, Faradic and Galvanic Electricity, either separately or in combination, just as you wish. It relieves pain *instantly*, and its *cures are permanent*.

The *White Cross Electric Vibrator* cures the *cause* of disease. It sends the rich, red blood leaping and coursing through your veins and arteries *straight to where the disease begins*. It tones up your nerves and muscles and every vital organ. It makes you *fairly tingle with the joy of living*.

Don't neglect the FIRST symptoms. If you feel "run down," "out of condition," if you just feel "out of sorts" generally, *something is wrong*. The *most serious* diseases creep upon you unawares. The *White Cross Electric Vibrator* fills your body *so full* of vigorous, robust health that pain and disease cannot find a foothold.

FREE BOOK "Health and Beauty"

SEND TODAY for the magnificent free book, "Health and Beauty." This valuable work tells you all about the human body in health and disease *in terms so plain, so clear*, that anyone can *understand*. It tells you how you can *get well and keep well*, no matter *what* your trouble is. This book was not written for surgeons and physicians, but for *you*. Every page, every line, is thrillingly interesting.

Besides, this book tells you all about the wonderful *White Cross Electric Vibrator*—what it has done for thousands of others and what it will do for you. It tells you about the *very special offers* which we are making, *for just a short time*, on this wonder-working instrument, and how you can get a *White Cross Electric Vibrator* on a *genuine free trial*. Your name and address brings this intensely interesting book by return mail. Sign the coupon and mail it to us at once.



Curing Stomach Trouble
with Vibration.



Combined Electric Bath and
Vibratory Treatment.



Making the Hair Beautiful
with Vibration.



CURES THESE DISEASES AND MANY OTHERS

Headache	Nervous Debility
Catarrh	Bright's Disease
Insomnia	Heart Trouble
Toothache	Deafness
Indigestion	Stomach Trouble
Rheumatism	Scalp Disease
Neuralgia	Constipation
Earache	Lumbago

All these and dozens of other chronic and acute diseases instantly relieved and permanently cured by Vibration and Electricity. Get our wonderful free book, "Health and Beauty." THEN you will know.

Vibrating Chair Free

With the *White Cross Electric Vibrator*, you can transform any ordinary household chair into a Vibrating Chair, equal *in every respect* to those used in the big hospitals and sanitariums. You can give yourself the same treatments, including the *famous Swedish Movement* treatments, that specialists and sanitariums charge \$2.00 to \$3.00 apiece for. This is only one of the many marvelous things that can be done with the *White Cross Electric Vibrator* exclusively.

Send Coupon Today For Free Book

DON'T DELAY A MINUTE. Whether you are *sick or well*, you should send for this book *anyway*. You cannot tell when you *may* need it and need it *badly*. When you do there will be *no time* to send for it. Learn *today* what vibration will do for you—for all your loved ones. Learn all about its wonderful health-giving powers. Learn how you can save all doctor bills and cure yourself right at home without expense.

SEND NO MONEY, just your name and address on the coupon. *But write today*.

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Without obligations on me, please send free, prepaid, your book "Health and Beauty," on treatment of disease by Vibration and Electricity. Also free trial offer.

Name.....

Address

SIGN AND MAIL THE COUPON TODAY